NAAMAH AND NIMROD

A DEFENSE OF THE FAITH OF OUR FATHERS

JAMES B. TANNEHILL

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BY
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The New Franklin Printing Co.
Columbus, Ohio

BS1171
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$1.00
SEP -2 1916

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no. 1.

DEDICATED

TO

That vast army of earnest Christian fathers and mothers who are beseeching their Heavenly Father that the tide which Satan has set in motion, through the Critics, for the dethronement of Holy Writ, may be turned back, so that their children may accept the Bible as wholly inspired of God, to the end that their faith in Jesus Christ, as their Savior, may not be shaken.

Granville, Ohio, September 1, 1916

The following books I frequently quote only by the author's name. For example, when I say "Boscawen, p. 4," I mean that author's book, "First of Empires." The books I thus quote are as follows:

Anstey's "The Romance of Bible Chronology"
Anderson's "The Story of Extinct Civilizations"
Beecher's "Biblical Criticism" or his "Dated Events of the Old Testament"
Brinton's "The American Race"
Breasted's "A History of the Ancient Egyptians"
Baldwin's "Prehistoric Nations"
Beddard's "Mammalia"
Clodd's "The Story of Primitive Man"
Clay's "Light on the Old Testament From Babel"
Cooper's "Evolution of the Stone Book and the Mosaic Record"
Deniker's "Races of Men"
Duckworth's "Prehistoric Man"
Dana's "Geology"
Dawson's "Story of Earth and Man" or his "Origin of the World"
"Encyclopedia Britannica, 11th Edition"
Fountaine's "How the World Was Peopled"
Geikie's "Hours With the Bible"
Geoffrey Smith's "Primitive Animals"
Goodspeed's "History of Babylonia"
Hilprecht's "Explorations in Bible Lands During the 19th Century"
Haddon's "The Wanderings of Peoples"
Hoskins' "From the Nile to Nebo"
Hawks' "Egypt and Its Monuments"
Ihering's "Evolution of the Aryan"
Johns' "Ancient Babylonia" or his "Ancient Assyria"
Keane's "Man Past and Present"
Kent's "Heroes and Crises of Early Hebrew History"
Kyle's "The Deciding Voice of the Monuments"
Lyell's "Antiquity of Man"
LeConte' "Compend of Geology"
Marett's "Anthropology"
Maspero's "The Dawn of Civilization"
Malthus' "The Principle of Population"
Petrie's "A History of Egypt"
Quatrefages' "Natural History of Man"
Ridpath's "World's People"
Rawlinson's "Ancient Egypt" or his "Origin of Nations"
Skinner's "Genesis"
Smyth's "The Old Documents and the New Bible"
Tyler's "Anthropology"
Townsend's "Collapse of Evolution"
W. B. Wright's "Quaternary Ice Age"
Worcester's "Genesis in the Light of Modern Knowledge"
Wright's "Ice Age in North America" or "Origin and Antiquity of Man"

A DEFENSE OF THE FAITH OF OUR FATHERS

This book is the earnest protest of a layman, speaking out boldly against misrepresentation, and in behalf of the sincere, conscientious, common people who have been imposed upon and deceived by many authors, writers and college professors who pose as learned men and as such have held forth theories and hypotheses both scientific and historical in conflict with Genesis and other parts of the Bible, as though these theories and hypotheses are proven facts, when they are not only unproven but absolutely false.

While my aim is to furnish the everyday Bible reader the facts of science and history, as they touch Bible truth, there are probably no men who have more need to read these pages than the "learned" ones referred to above who have gone wild chasing phantom theories; yet were it not that their teachings and writings are poisoning the minds of our youth, I should likely have contented myself with the words of Hosea: "Ephraim is joined to idols, let him alone."

My purpose in this publication is to strengthen and fortify the faith of Christians in the Bible, and to enable them to hold their children to a cheerful and hearty acceptance of the entire Bible, and to prepare orthodox Bible believers to meet the onslaughts of modern critics who are undermining the faith of our people by discrediting the history and science of Genesis and, in a lesser degree, other parts of God's written revelation to man. I also humbly hope this publication may make Bible belief appeal to thinking, reasonable men and women everywhere whether learned or unlearned.

I believe Genesis is the key to Bible acceptance or Bible rejection. If a man believes Genesis he will not halt in his acceptance of the remainder of God's Word, but if he begins

to question the facts of Genesis,—if he thinks the history in Genesis is only myths and that no dependence can be placed in its science or chronology; that man will likely go throughout the entire Bible with the same critical attitude, questioning statements in every other book; and why should he not, since the entire Bible presupposes the truth of Genesis and must stand or fall with it?

I am convinced that a great many most thoughtful people have held aloof from accepting the Bible as God's revelation to man, fearing that science and history and reason had to be abandoned, in a measure, at least, if an unswerving acceptance of the Bible and especially of Genesis be maintained. It has been heralded broadcast so persistently by certain so-called historians and scientists, that Bible history is not reliable and that Genesis and science are at variance, that many people think it must be so and are ready to reject Genesis without investigation.

It has been a surprise to me that Christian scholars have been so slow to rebuke that class of "eminent scholars" who are responsible for the current belief that Bible history and Bible science are not reliable, when the truth is that no ancient history is half so well attested as that found in the Old Testament, and it is yet to be proven that Genesis and true science ever disagree.

It is to defend and substantiate Bible history, Bible science and Bible chronology and to reinstate in the present generation the faith of the fathers in the Bible, and especially in the book of Genesis, that this publication is undertaken. I purpose herein to place in the hands of all those who believe Genesis a weapon to use in reply to those critics who attack the historicity or reliability of that book. I purpose to lay before the ordinary Bible reader the real facts of history and science as they have a bearing upon Genesis.

Can an intelligent man believe the first and second chapters of Genesis and at the same time believe true science? Can he accept the Genesis story of the origin of the human race and not disagree with the proven facts of scientific investigation? Can he accept the story of the Flood's destruction of the entire antediluvian world, except one family, and not come in conflict with real history or ethnology? In the light of Babylonian and Egyptian archaeology and history must we reject portions of the book of Genesis? Does evolution prove man a development rather than an enduement or creation? Do geology and anthropology teach that primitive man lived on earth thousands of years before the time indicated in Genesis, and are we therefore to repudiate the plainly stated chronology of that book or acknowledge that it is not to be understood by us? Is it true, as the higher critics say, that Genesis and the entire Pentateuch were written near the time of the Babylonian captivity, about one thousand years later than the time of Moses, and were based on folklore and traditions, alone?

It is my purpose to answer honestly each and all of these questions and to show that geology, archaeology, science and history, when truthfully stated, are in perfect accord with Genesis, and that all statements about the missing link, or about historic or prehistoric man, which conflict with Genesis, are purely theoretic, hypothetic or imaginative. So, too, will it be made plain that there is neither sense nor reason in the claim of the higher critic that the Pentateuch was written just prior to or was the work of post-exilic writers.

My hope and prayer is that many may read this book and thereby be convinced that Genesis and the entire Bible is indeed the Word of God, inspired and thoroughly reliable in its every statement whether history, science or religion.

INTRODUCTION

From my earliest recollection I was taught by Christian parents to believe the Bible, and it has ever been my desire to accept the Bible as God's revelation to man.

But I early came in contact with those who faulted the Bible. I heard men say that science and Genesis did not agree and that the entire history of the patriarchal times was not real facts—only myths; that Adam, Noah, Abraham, Jacob and Joseph were not real men—only fictitious characters. I saw in books that man had lived on this earth much longer than six thousand years, as Bible chronology seems to state, and therefore Genesis could not be true. I found historical works and many text books in schools and colleges on ancient history, geology, biology and evolution that were in conflict with Genesis. I also read the higher critical hypothesis that the Pentateuch could not have been written by Moses but is a patchwork from several sources finally put together as late as 300 to 200 B. C. by Jewish priests, and that the canon of the Bible as we have it was selected by a council held long after the time of Christ.

How could I hold to my early faith in the Bible and at the same time accept these new doctrines many of which were contrary to the teachings of Genesis and other Bible books as well? If I dropped Genesis as unreasonable and unreliable, suspicion was cast upon the entire Bible. What was I to do? I felt the need of One wiser and mightier than myself to guide my faltering footsteps through life. If I discarded the Bible, or any part of it, I rejected all the God I ever knew or could know, for if the Bible was not God's rev-

elation to man, we had none—we were left in total darkness. I repeat, what was I to do?

I believe my experience in this matter voices the experience of thousands who want to believe the Bible and accept its God but cannot do so conscientiously if the Bible is full of errors.

But is the Bible in conflict with truth? What does Genesis teach? What do geology, anthropology, biology, evolution, archaeology and history tell us?

I have found that many of our historical and scientific works have been written by disbelievers who, in many cases, needlessly and purposely leave the impression that the Bible is not to be accredited. I know, too, that designing men have purposely made it appear that the Bible is not truthful as to science and history. I see that other men in order to appear "learned" have held forth theories of life and evolution in conflict with God's Word when these theories have no basis whatever in fact.

I have studied the Bible as thoroughly as most men of my time. I have looked into science and history until I am thoroughly convinced there is no conflict at all between science and the Bible nor between real history and Bible chronology. I have now reached that point where I have no fears at all as to the outcome of this conflict between Bible truth and its critics. Bible history, Bible science and Bible chronology have stood the fierce fire of criticism for the past hundreds of years, as no other book has ever had to undergo, and it stands as firm as ever. Were it not for the falsehoods that have been allowed to creep into our literature concerning the Bible, no one would think of questioning any historical or scientific statement in it.

I have taken up, one by one, in past years, every criticism of Genesis that I have heard and not one of them has proven

to be a valid objection. "The Mistakes of Moses" have long since proven to be the "mistakes of Ingersoll," and both before and since his day each and every objection raised against the truthfulness of the Bible has been successfully answered. In the proper place, in this book, all these criticisms, so far as I have ever heard of them, shall be taken up and a satisfying answer given. It is chiefly because of the fact, that no criticism of Genesis has ever been upheld by true history or by archaeology, that I have come to believe in the Bible more and more as the years go by, and this is why I challenge the world of critics to prove a single one of their "Errors of the Bible" to be a real error; one that can be shown to have existed in an original document.

J. B. T.

Granville, Ohio.

NAAMAH AND NIMROD

(GEN. 4:22) (GEN. 10:8)

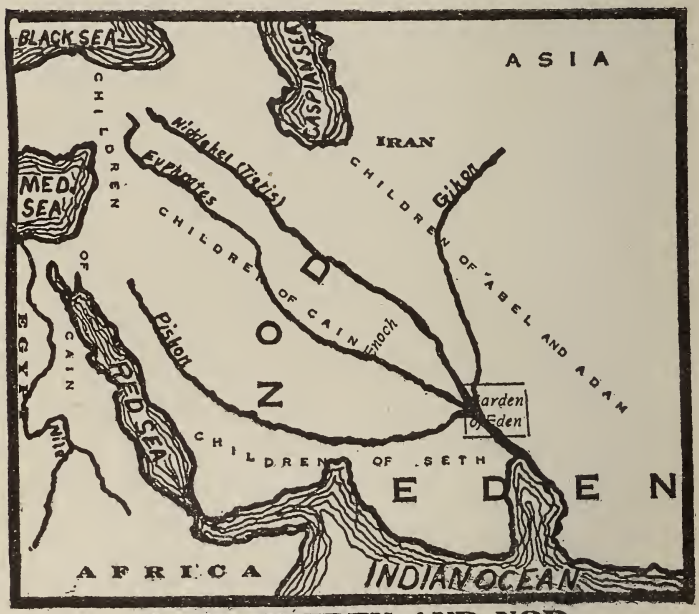
More than one thousand five hundred years after Creation, when antediluvian men had penetrated into all parts of the eastern hemisphere, but probably had not yet crossed over into America, there lived in old Babylonia, then the land of Nod, (Nadu of the inscriptions) the family of Lamech, consisting of husband, two wives, Adah and Zillah, to whom there had been born three sons, Jabal, Jubal and Tubal-Cain, and one sister, Naamah. This family represented the culture, the industry and the idolatry of the antediluvian world.

The people of Nod, of whom certain members of this family were a part, had a well developed language, volumes of literature, great irrigating systems, magnificent temples and a matured system of polytheistic religion, arrayed against Jehovah; for this family, except possibly Adah and her blood in her two sons, belonged to the people of Cain who had been driven out from the presence of Jehovah.

Zillah (dark) was likely of the Egyptian branch of Cain's race, but Adah (light featured), the other wife of this Lamech, was probably married to him on the plateau of Iran, where another great antediluvian race doubtless lived. This race was monotheistic in religion, and cattle raising was the great industry. To this land, I theorise, this wife of Lamech induced one or both of her sons to migrate and there, before the Deluge, they engaged in the pursuits of the people in the mountains and on the table lands.

Far to the south of Nod, possibly on a continent now covered by the Persian Gulf and Indian Ocean, there lived a third race. In spreading abroad, members of this race, prior

to this time, had come in contact with the race of Cain (the proto-Sumerians). In fact, the head of the second family, I desire now to describe, lived on the border between Nod and Eden. He also bore the name Lamech. In this second family was only one son who was the husband of one wife, who had borne three sons. This family, in many respects, was



MAP OF EDEN AND NOD

the exact opposite of the former; less cultured, possibly; less given to the fine arts, architecture, agriculture and literature, but intensely religious,—especially was Lamech's son Noah, "a righteous man and perfect in his generations."

These two families, though so different in culture, and especially in religious belief, were yet on friendly terms, and had

been exchanging family names for some generations. All the members of the family of the first named Lamech, except possibly two, perished in the Deluge, which was sent on the earth because of the wickedness of mankind, brought on by a commingling of all the races, and the consequent revolting religious practices growing out of it. Possibly the only one, entirely of Cain's race, who survived, was Naamah who, I am confident, had married one of the sons of Noah, and consequently was one of the eight persons saved in the ark. She was the most brilliant representative of her race and was therefore able to carry over the religious system of Cain's people to the post-diluvian races. She spoke, and wrote in cuneiform, the language of the people of Nod, as well as the hieroglyphic, the writings of her Egyptian people. She knew where the archives of Cain's race were kept at Sappara (Pliney, page 6, 30), Erech, Shurippak and other cities built before the Deluge by her kindred.

The two wives of Lamech, of the tribe of Cain, Adah and Zillah, had in them, I believe, the potency of three great peoples which after the Flood, dominated many regions of the earth. The characteristics of the Japhetic people lead me to believe that a daughter of Jabal or Jubal was the wife of Japheth and the mother of the Aryan race, as was Naamah, daughter of Zillah, the mother of the children of Ham. The wife of Japheth likely knew and spoke the ante-Sanskrit language of Iran, and she led the children of Japheth thither after the Deluge. Adah may not have been either of the people of Seth or of Cain but a decendant of Abel or of one of the other sons of Adam (Gen. 5:4).

It is not a stretch of the imagination, then, to assume that in the wives of Shem, Ham and Japheth was the diverse blood of three antediluvian peoples, and that from them sprang

the three branches of mankind which so soon after the Deluge spoke and wrote the Semitic, the Sumerian and Egyptian, and the Sanskrit languages. All this was but a continuance of what had been growing for centuries.

The influence of Naamah likely had much to do in shaping events that followed the Flood, and accounts, in a great measure, for the quickly developed religious system, language and literature of ancient Shinar, or Babylonia, and in a similar way that of Egypt. Likewise the wife of Japheth was the dominating influence that moulded the great Aryan race.

Nimrod, (Gilgamesh of the inscriptions, Kent, page 69; Clay, page 77) the most noted hunter of wild beasts, warrior and leader of his time, or of all times, was a son of Cush who was Naamah's son, if she was Ham's wife. This man Nimrod, who inherited the brilliant intellect of his grandmother, was also her legatee religiously and it was this man who openly rebelled against Jehovah in Shinar. So great was his fame that for centuries after his people had scattered to the four quarters of the earth, soon after the Babel incident, their mythologies and that of other races pointed back to Nimrod as their Ninus, Minos, Menes, Menu and Mannus, their first great hero. Maspero says that Gilgamesh, king of Erech, was the Nimrod of the Bible, and that one translation of the Sumerian word for Gilgamesh is Namrudi. This author describes this Namrudi as a great hunter of wild beasts.

You may tell me that much of the above is hypothecated. I grant it, but the recorded events both in the Bible and the facts brought out by archaeology call for and demand just such prior facts—but more of this as I go on with my narrative combatting the vile brood of Bible critics, the modern Naamahs and Nimrods.

CHILDREN OF NAAMAH AND NIMROD

The *Sunday School Times* (Philadelphia), March 14, 1914, published the following, which shows the prevalence of harmful teaching along Bible lines:

> "From one of America's homes in which Jesus Christ rules as Master, a bright young Christian went out to begin his college course in a large university. He was looking forward to the foreign mission field as a life-work. Upon entering college he plunged at once into religious activities. But a disturbing surprise awaited him when he made his first acquaintance with 'the modern view of the Bible,' and began to get inklings of the fact that many of the professors, to whom he looked up as learned men, regarded the beliefs of his parents as antiquated and not a part of the equipment of the modern educated man. In spite of Christian friends and Christian activities, his first year in college left this young student so unsettled in his religious faith that he began to ask what message he could give as a foreign missionary."

A Christian(?) professor in a denominational college, university or training school who destroys the influence of God's Word and undermines the faith of young men and women under him, by teaching the "modern view of the Bible," is ten fold more dangerous than the avowed skeptic or agnostic. The seminary teacher who says that there is no efficacy in prayer, that scriptural miracles were impossible or that Jesus was but a man, is to be avoided as you would shun a viper. A denominational school which has on its faculty those who deny the truthfulness of divine revelation or teach that the Bible and

science are incompatible, is a thousand times more damaging to our young people than the same teaching coming from the godless non-sectarian school, for in attending the latter the youth leaves home with his parents' warning ringing in his ears to beware of false teaching, whereas neither the parent nor the pupil is on his guard when seeking instruction in the so-called Christian school. Satan gets in his most deadly work when dressed in the garb of a saint.

The denominational International or other lesson quarterlies, coming from the religious(?) publishing house, saturated with these higher critical thoughts, ought to be consigned to the flames before the youth ever see them. The minister of the gospel living among these evils, content to draw his salary, and never raising his voice against them, is certainly recreant to the vow he took before Almighty God when he entered the ministry.

The leniency and toleration shown those teachers in colleges, universities, training schools and Sunday Schools, that make a pretense of accepting the Bible as God's inspired word and yet actually believe but very little of it, is both startling and appalling. It seems perfectly proper these days for one to teach the Bible to our young people even if he rejects the facts of the birth, life, death and resurrection of Jesus Christ, as well as all the Old Testament prophecies pointing to Christ, and it is resented severely if objection is made to such teachers or if the inconsistency and hypocrisy of their retention is pointed out. A good brother admonished the writer not to be disturbed over the introduction of these destructive, atheistic and demoralizing teachings, saying, "If these things be of men they will come to nought," forgetting that he was quoting these words from an enemy of Christianity and that it is never true that we should fold our arms, shut our eyes and remain

silent when the inspired Word of God is assailed or is about to be engulfed in a flood of error. Neither is it at all true that these teachings which are of Satan "will come to nought" unless Christ's loyal followers speak out boldly and work openly against this error, and we sin woefully against our God and his inspired Word if we remain silent.

The *State Journal*, Columbus, Ohio, on April 14, 1916, had this editorial which reflects the sort of instruction ministerial students are receiving in very many so-called Christian institutions. Do you know what is being taught in your denominational school?

> "Last Monday, the presbytery of New York agreed to license three graduates of an Eastern Seminary to preach the Gospel, notwithstanding they refused to affirm certain cardinal doctrines of the church, such as the virgin birth of Christ, the raising of Lazarus from the dead and the resurrection of the body of Christ. They also refused to credit the pillar of cloud and fire incident, the Jonah story, and the manna from heaven. And yet they were commissioned to preach the Gospel."

For such young men to enter the pulpit to preach the Gospel is mockery. It is a wonder that an angry God does not drop down a thunderbolt that would destroy not only such blasphemers but the churches that encourage them. If such young men cannot believe the Bible they should follow some other calling as did Bob Ingersoll who looked upon the Bible about as these young men do. They certainly have no business in the pulpit.

In an Eastern city, under one of our largest Protestant denominations, is a training school for the fitting of those young people who are to go out as missionaries and as Bible teachers.

This school was founded by godly men and women who yearned to give God's Word and carry salvation to those in our land and in heathen lands less fortunate than ours. This school has fallen into the hands of those who are determined to throw discredit upon inspired revelation. The young lives who go there expecting to be fed the Bread of Life, receive this sort of poison:

"The Bible is not a true record of God's dealings with his people."

"There was no Flood in the days of Noah."

"There is no Devil, only an evil influence."

"Moses did not write the Pentateuch. It was written about the time of the Babylonian captivity."

"There was no fall of man. Man has evolved from the lower to the higher."

"There is no Messianic prophecy in the Old Testament."

"Christ was not divine. He was only a man."

"Christ did not rise from the dead. His disciples only thought he did"

If these things are true, we might just as well close our churches. But these vile doctrines are false; how inconsistent, then, that minister must be who preaches about the reality of sin and Satan and yet endorses, excuses and condones the teaching of such a godless school!

If Satan himself were at the head of this training school and his imps were the instructors, much less harm would be done, for Christian fathers and mothers would not send their loved ones to such an institution to thus imperil their future Christian welfare.

But the most astounding thing of all is the fact that church-

es, pastors and Sunday School superintendents will permit the head of such a school to invade their midst, yes and aid him in enticing away the lives entrusted to their care and not one word of protest or warning! O, what a day of reckoning for those in these places of responsibility who thus betray the trust confided to them!

It is certainly time the real Christian, the man who believes in God and his sacred Word, and accepts Jesus Christ, the One prophesied by Moses and the other Old Testament inspired penmen, as his Savior, should wake up to the danger that surrounds his child today when leaving his hearth-stone to seek an education.

Pray that Almighty God may drive the Naamahs and Nimrods out of our colleges, universities, theological seminaries, training schools and denominational publishing houses, and may the Holy Spirit convict those who, in places of grave responsibility, profess to be true to God and His Word, of their awful sin in uttering no cry of warning!

The skeptic, the higher critic, the wild-eyed evolutionist and the exaggerator of history have attempted, from the days of Naamah and Nimrod until the days of Astruc, Wellhausen, Driver, Paine and Ingersoll, to undermine the faith of the youth as to God's revealed Word, but never more so than today.

The following pages are controversial, that is, the attempt is made in this book to overcome these attacks on God and God's Word by all these fault-finders, from the most ancient to the ordinary little college professor who assumes that it indicates scholarship to endorse these vagaries. My purpose is to save from skepticism just such young people as the one described in the above paragraph, taken from the *Sunday School Times*.

PART ONE

A DEFENSE OF THE FAITH OF OUR FATHERS.

CHAPTER I.

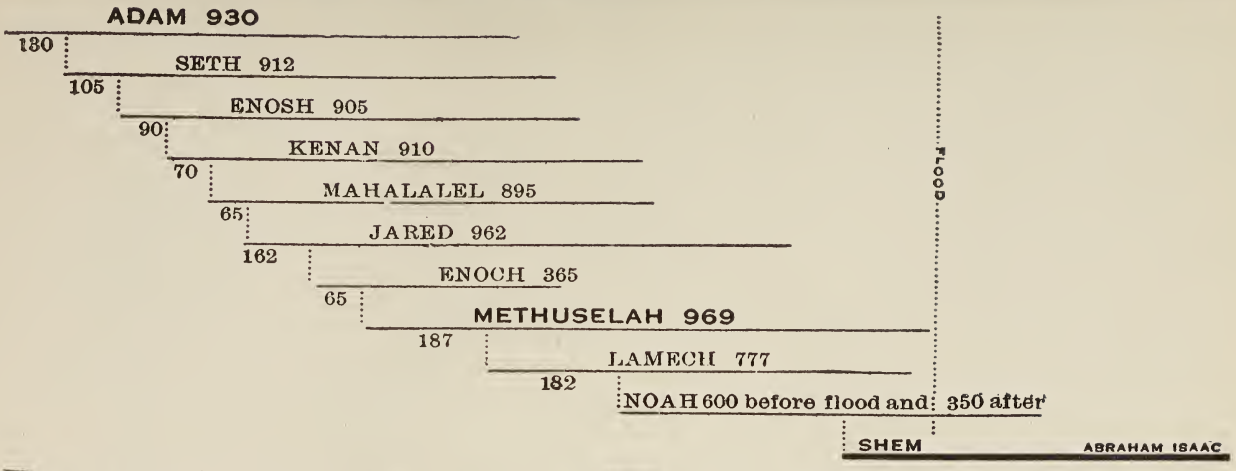
HISTORY AND BIOGRAPHY OF GENESIS.

Throughout this book I follow Ussher's chronology because I believe it is as nearly correct as any other and because it is the one with which all Bible readers are best acquainted. It was made more than 250 years ago before the notions of the critics had turned men's heads. Ussher's chronology doubtless contains a few small errors, but not enough to discredit it. Indeed, if one believes the Bible he must accept this chronology as almost exact, for Ussher allowed nothing to swerve him from counting dates as he understood the Bible to give them. His chronology is found in all the older Bibles for the past 200 years.

It was not a difficult matter for Ussher, or any other person, to add the ages of the antediluvian patriarchs, at the time of the birth of their sons next in line, and Noah's age when he entered the ark, to get the time from Adam to the Flood and in like manner to the call of Abraham and on down to a fixed and accepted historic date like that of the fall of Samaria, 721, the destruction of Jerusalem, 588 or Ptolemy's date, 747 B. C. This is what Ussher did and he thus calculates that the Christian era began 4,004 years after God ejected Adam from Eden, and thus it is 5,920 years from Adam until the year 1916 A. D. No one can take our English Bible, either the St. James or Revised translation, and make a chronology that can possibly differ from Ussher more than a very few years, possibly less than ten.

TABLE No. 1.

1656 YEARS FROM CREATION (4004 B. C.) TO THE FLOOD (2348 B. C.)



The figures on the left, beginning with 130, are the patriarchs' ages at the birth of their sons.

Shem may have learned from Adam, through Methuselah, all about Creation, Eden, man's fall and Cain's wickedness. As Shem lived through the Flood, he could have furnished all about that catastrophe as well as the above antediluvian facts to Abraham or to Isaac.

Other chronologists change Bible dates to suit the history of ancient Egypt, Babylon or Assyria when they think there is a variation between the Bible and profane history, and such chronologies vary according to the fancy of the historian and are not to be accounted true Bible chronologies. Still other systems of chronology are made using the dates and ages given in the Septaugint or Samaritan version of the Bible, or they take the figures given in Josephus' history which differ from each of the others. Of the Septuagint, Samaritan and Josephus, I shall speak in another chapter.

The book of Genesis purports to give certain facts and data concerning a line of the human race from Adam to the death of Joseph. I have, in my tables, included with the fifty chapters of Genesis, the first fifteen chapters of Exodus, for that brings the chronology to the Exodus, the departure of Israel from Egypt at the crossing of the Red Sea in 1491 B. C.

If we understand the chronology of Genesis; if the ten patriarchs named before the Flood are individuals and the word "year" means substantially as we understand that word, then the time from Adam to the Flood is easily found to be exactly 1656 years (see table No. 1). If, in like manner, we take the line of descent from the Flood to the Exodus, then we easily get 857 years, or a total of 2513 years from Adam to the time the Children of Israel crossed the Red Sea at their Exodus from Egypt (see table No. 2).

The critics say we are mistaken in holding the ten patriarchs from Adam to Noah and the others following from Noah, especially to the call of Abraham, to be real men. They think these may be names of fictitious persons or of dynasties or heads of clans each covering hundreds, possibly thousands of years and that therefore we can know nothing of the real

TABLE No. 2.

FLOOD (2348 B. C.) to crossing RED SEA (1491 B. C.)

FROM FLOOD TO CALL OF ABRAHAM 427 YEARS
FROM CALL OF ABRAHAM TO CROSSING RED SEA 430

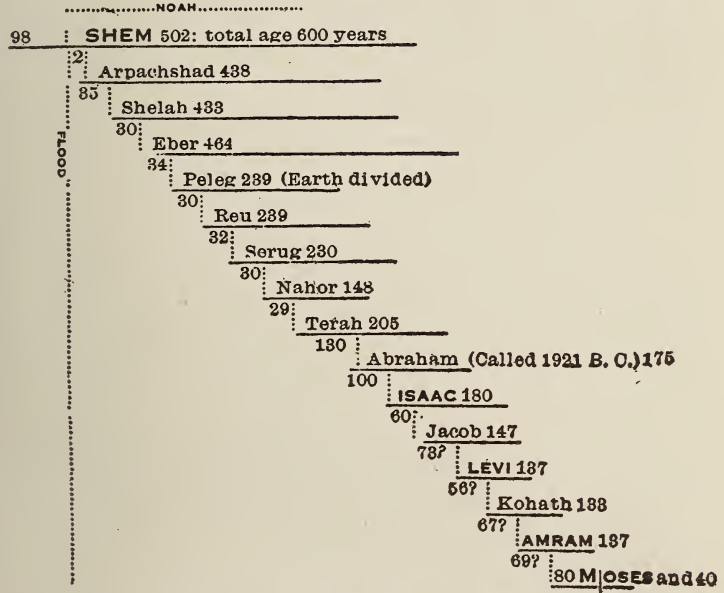


Table No. 1 shows how Shem learned the history of his forefathers. He may have related or handed down written accounts of all this, to which he could have added an account of the Flood and 500 years of post-diluvian history, to Isaac, he to Levi, the latter to Amram and he to his son Moses who incorporated these accounts into the book of Genesis.

The age of Jacob and the others following, in the above table, at the birth of their sons, are only approximated. If Jacob was 77 when he arrived at Padan-aram, then the 73? should be 88? and the sum of the three birth ages following must be reduced fifteen years.

numbers of years from Adam to the call of Abraham, and these critics only stop thus considering ancient Bible characters at Abraham's call because profane history so comes to substantiate Bible history from Abraham down that they dare not discredit it. Formerly they claimed that Bible characters even down to Daniel's time were fictitious, and they changed their attitude toward Bible characters subsequent to Abraham only because archaeology compelled them to do so.

No one who accepts the Bible as true can agree with these critics in this, because the whole tenor of the Bible is that these patriarchs were real men just as Caesar and Napoleon were men.

Why would the author of Genesis be so exact in giving the ages of these patriarchs and especially the age of each at the birth of the son next in line if he did not want us to understand he was giving us real genealogy? Then, too, the other Old Testament books everywhere speak of these Genesis characters as individuals.

Not only is this true but the New Testament speaks of Adam, Cain, Abel, Enoch, Moses, as real men who lived and did things. If these "men" in Genesis were not individuals then Paul was mistaken (Heb. Chap. 11), Peter likewise (2 Pet. 2:5-7) and John (I John 3:12) and even Jesus (Mark 7:10). The Fall of Man (I Cor. 15:22), Abel's murder by Cain (I John 3:12), the Flood and destruction of Sodom (Luke 17: 27, 28, 29) are all endorsed by Jesus or the apostles as facts. If Genesis does not tell us facts as to the patriarchs, the New Testament is equally at fault and the entire Scriptures are discredited.

But not only do those who want to discredit Genesis make the above claims, as to these Genesis characters, but some eminent Bible students, who hold Genesis as true, say that we

probably do not understand the chronology of Genesis; that the names of these ancient patriarchs may be the heads of so many dynasties like those of Egypt. These eminent Bible students evidently think they are driven to this view because of the claim made that the years figured up from Genesis do not allow time enough for man to develop from savagery to the civilizations of ancient Egypt and Babylon, and that the time from the Flood to Abraham is too short for the nations existing at the latter time to have developed after the Flood. The purpose of these Bible students (eminent authors whom I might name) is good in thus suggesting an escape from a feared conflict between Genesis and history or geology, but their judgment is poor. If the chronology of Genesis is not understandable or is erroneous why not say so rather than resort to such a ridiculous subterfuge as to claim that the patriarchs are so many dynasties or heads of clans? In so doing they make the entire Bible a mass of deception from Genesis to Revelation. Were Adam and Eve dynasties in Eden? Did one dynasty, Cain, murder another dynasty, Abel? Did God translate one entire dynasty, Enoch, to heaven? Did God save the dynasty of Noah and that of Shem in the ark? How ridiculous!

The author of Genesis is so painstaking in giving ages and descent, in the Seth-Noah-Abraham line, that it is evident that one of its author's purposes was to give us data whereby we might ascertain the length of time from Creation to Abraham. Why not have omitted this data as was done in the Cain line, if it means nothing?

It is equivalent to a declaration that we cannot accept Genesis at all and is a rejection of its inspiration and a repudiation of the Holy Spirit's oversight when we turn down this so plainly stated chronology. For a friend of the Bible to de-

clare that this Bible chronology is so oriental (as some say) that we cannot get the clew to its significance, and then turn around and accept an equally oriental Egyptian or Assyrian chronology, which is interpreted so as to appear to contradict Genesis, is like spitting in the face of his best friend. If we are to cast aside Bible chronology because it is oriental, let us be consistent and quit talking about the age of Egypt or Babylon, for all we know of their antiquity is nothing more than speculation based on a much less reliable oriental chronology. The Bible teaches that Adam, Methuselah, Noah, Abraham and all the rest of the patriarchs were real men, and to try to explain them on any other basis is absurd. Then, too, there is no necessity for so doing, especially by students, friendly to the Bible, since the hypothesis of certain historians, anthropologists, geologists and evolutionists, that man's civilization has evolved from the savage state or that man has lived on the earth longer than the time indicated by the Bible, is entirely unsupported either by science or history. Likewise that other claim, that post-diluvian peoples are more ancient than the Mosaic date of the Deluge, is an exaggerated, unreasonable and unsupported hypothesis. These eminent Bible students would undoubtedly have saved their credit and done the cause of Christianity much more good if they had devoted their time and energy to showing how theoretic science, false historic hypotheses and unproven evolution have exaggerated the time that has passed since man appeared on the earth.

I shall take this up, in its proper place, and give the real facts so far as is known from history and science as to the advent of man and show that the conflict between Genesis and science or history does not exist, even when we adhere to the time given to Genesis by Ussher's chronology.

CHAPTER II.

FROM ADAM UNTIL THE PRESENT TIME.

The following figures are based entirely upon Ussher's chronology, and always remember that he took his entire data from the Bible itself, and therefore when we say "Ussher's chronology" it is almost equivalent to saying "Bible chronology."

Adam (4004 B. C.) to the Flood, 2348 B. C.	1656 yrs.
Flood to the Exodus, 1491 B. C.	857 yrs.
Exodus to the death of Solomon, 975 B. C.	516 yrs.
Solomon's Death to Fall of Jerusalem, 588 B. C.	387 yrs.
Fall of Jerusalem to the Christian Era	588 yrs.
Christian Era until now (1916 A. D.)	1916 yrs.
Total	5920 yrs.

My tables No. 1 and No. 2 give the years 1656 and 857, from Adam to the Deluge, and on to the Exodus.

The next period, from the Exodus to the death of Solomon, when the kingdom was divided between Rehoboam and Jeroboam, is easy to get, since I Kings 6:1 tells us it was 480 years from the Exodus to Solomon's 4th year. To this add 36 years, the remainder of his reign, and we get the 516 years.

I give also a diagram of the time "when the judges ruled," including Cushanrishathaim's oppression. My conclusion is that these judges followed each other until Eli's time when, either because jealousy began to develop between Judah and the ten tribes or because there was opposition to Eli acting as both priest and judge, a part of the tribes chose Jair and his successors who acted simultaneously with Eli and Samuel, un-

From Exodus 1491 B. C.

FROM THE EXODUS TO SOLOMON'S DEATH, 516 YEARS

Wilderness 40 | Joshua 25? | Elders 17? | Period of the Judges 314 years | Saul 40 | David 40 | Solomon 40

To Solomon's death 975 B.C.

From the Elders 1409 B.C.

PERIOD OF THE JUDGES, 314 YEARS

CUSHA 8 | Othniel 40 | Ehud 80 | Barak 40 | Gideon 40 | Abime'l 3 | Tola 23 | Jair 22 | Jepth 6 | Ibzan 7 | Elon 10 | Abdon 8 | Eli 40 | Samuel 40 | Samson 20 | 7

To King Saul 1095 B. C.

From Solomon's death 975 B. C.

FROM SOLOMON'S DEATH TO FALL OF JERUSALEM, 387 (389) YEARS

The next line contains names of the kings of the north kingdom, or Israel, to Fall of Samaria 721 B.C.

The above line contains names of Judah's kings from Solomon's death until Fall of Jerusalem 588 B. C. (586)

Rehob'm	Jerobo'm
Abijah	
	Nadab
Asa	Baasha
	Elah
	Zimri
	Omri
Jehosha't	Ahab
	Ahaziah
	Joram
Jehoram	
Ahaziah	
Athaliah	Jehu
Joash	Jehoahaz
	Jehoash
Amaziah	
	Jerobo'm
	Interregnum
Uzziah	Zachar'h
	Shallum
	Menah'm
	Pekahiah
Jotham	Pekah
Ahaz	
Hezeki'h	Hoshea
	Fall of Samaria 721, B. C.
Manass'h	
Amon	
Josiah..	
Jehoahaz	
Jehoi'km	
Jehoi'h n	
Zedekiah	

To Fall of Jerusalem 588 B. C.

til the last seven years when all turned to Samuel. The oppression periods, except the first, are doubtless included in the judgeships.

The next period, following Solomon's death, will need more attention. It is the only period where Ussher may be in error, but never more than about a half dozen years. Willis J. Beecher gives seven more years to this period, putting Solomon's death at 982. But I shall ignore the error, if any, and cling to Ussher's figures.

Above I give the names of these kings in their order and show them side by side about as they were contemporary.

The kings of Israel, with the years each served according to Ussher, are as follows: Jeroboam, 21; Nadab, 1; Baasha, 23; Elah, 1; Zimri, 0; Omri, 11; Ahab, 20; Ahaziah, 2; Joram, 12; Jehu, 28; Jehoahaz, 15; Jehoash, 16; Jeroboam II, 41; interregnum, 11; Zachariah, 1; Shallum, 0; Menahem, 11; Pekahiah, 2; Pekah, 20; Hoshea, 18. This gives a total of 254 years, from the dividing of the kingdom until the fall of Samaria.

The kings of Judah are as follows: Rehoboam, 17; Abijah, 3; Asa, 41; Jehoshaphat, 22; Jehoram, 7; Ahaziah, 1; Athaliah, 6; Joash, 39; Amaziah, 29; Uzziah, 52; Jotham, 16; Ahaz, 16; Hezekiah, 28; Manasseh, 55; Amon, 2; Josiah, 31; Jehoahaz, 0; Jehoiakim, 11; Jehoiachin, 0; Zedekiah, 11. This gives a total of 387 years, from the dividing of the kingdom until the fall of Jerusalem.

Another way to get the 387 years for this disputed period is to add 430 (the time from Abraham's call to the Exodus), the 516 and the 588 and subtract the sum from 1921. The Babylonian and other inscriptions quite well establish the fact that Hammurabi was living in 1921 B. C. and, as he and

Abraham were contemporary, the Call of Abraham must have been about as Ussher gives it.

Ussher places the Fall of Jerusalem at 588, while it is now quite certain it occurred in 586, but I prefer not to deviate from Ussher. Bear in mind that the Captivity (the 70 years) is counted from the time Daniel was carried away when Jehoiakim was made captive, 11 years before Jerusalem and the temple were destroyed and Zedekiah made captive.

The difficulty of getting exactness grows out of the manner of counting the years a king reigned, Israel generally counting both the accession piece of a year as well as the closing part of a year, while Judah generally did not count the accession year. Let me illustrate: President McKinley served parts of the years 1897 and 1901 and the intervening three years. President Roosevelt served parts of 1901 and 1909 and the seven intervening years. The Bible way of telling the total time they served might be either 12 or 14 years. Again many of these kings reigned jointly with their fathers, the years being sometimes counted to both. There were also certain interregnums when there were no kings. I cannot enter farther into these matters here, but suffice it to say that there is data enough given for us to get exact truth, and it is found to agree very nearly with Beecher.

The dates for these kings often found in Sunday School lesson quarterlies, differing from both Beecher and Ussher, are based on Assyrian chronology and are not nearly so accurate or reliable as Ussher, and ought never to be given in a Sunday School publication unless labeled "Assyrian."

The next period is from the Fall of Jerusalem to the Christian Era, and the 588 (586) years is gotten chiefly from historical sources outside the Bible. On this there is no dispute, although it is admitted that the historic criteria made

use of, based on ancient Greek data, may not be exactly accurate, but if corrected it would merely push slightly back all B. C. dates, both in the Bible and outside alike, and would not disturb their agreement.

The last period, the 1916, as we all know, is at least four years in error, for we are certain Christ was born at least 4 B. C., but neither has that a bearing on the correctness of Ussher's chronology.

My outlines in this chapter and my tables show about the plan Ussher took to make up what we call "Ussher's chronology," and it is as nearly a real Bible chronology as can be made, although it may be a very few years off the truth. That is, as the Bible, correctly interpreted, would give us, it may be a little more or a little less than 5920 years since Adam's career began.

CHAPTER III.

THE SEPTUAGINT, SAMARITAN AND JOSEPHUS' CHRONOLOGIES.

As I say elsewhere, there is no history, except that in Genesis or drawn from Genesis, that reaches, to a certainty, back of the Deluge. Indeed, when we cast aside speculation and exaggeration, we have no secular history that will, to a certainty, carry us even to Ussher's Deluge date, 2348 B. C.

Josephus' history begins at Creation and he gives a chronology but it is long since known that his history is full of inaccuracies and therefore we cannot put much dependence in his chronology when it differs from that in Genesis. This historian, who lived in the first century after Christ, took his chronology chiefly from the Septuagint. Archaeology has proven that Josephus is grossly mistaken as to Persian history, so near to his own time, and full of errors about almost every thing else. It would hardly seem proper, therefore, to set his chronology, which differs from that in Genesis, up against that given in the latter book, the history of which in no respect has ever been overthrown.

The Septuagint version of Genesis also gives figures differing in its chronology from that found in our version of the Bible. That translation, while it agrees in nearly every other particular with our English versions, of Genesis, differs in its chronology. While the Septuagint is exceedingly valuable to help us into a better understanding of difficult passages and in showing that no errors of any importance have crept into the Jewish text since 300 B. C., yet there are very many reasons why we could not rely upon the accuracy of it as we can on the versions that come to us through the Jewish line.

The mechanical manner in which the Septuagint adds 100 years to the age given in the Samaritan copies of the Pentateuch (from which I believe the Septuagint was translated), of nearly every patriarch up to Noah, at the birth of his son, looks suspicious, and the mistake of inserting the name of Kenan, or Cainan, where there was no such person, following Arphaxad, is enough to discredit its chronology. Then there is that other egregious and laughable blunder of having Methuselah living 14 years after the Flood, as is apparent when you consult the Septuagint column in the first table below. It gives the residue of Methuselah's life as 802 years, but by adding the 188 and 600 it is found to be only 788 years to the Flood. Later copies of the Septuagint are found with this blunder corrected.

I am certain the Samaritan Pentateuch was in existence long before the Septuagint, but, like the latter, it comes to us from a people, the Samaritans, who did not have the same reasons for vigilance in copying or translating that the Hebrews had. The Samaritans did not have the same access to the sacred documents nor to the original copy of Genesis, as the scribes of the kingdom of Judah had, and the Samaritans may have had some reasons for varying their Pentateuch from that of the Jews whom they hated. For instance, in Deut. 27:4, they changed Ebal to Gerizim, their temple's location. At any rate, it would show very poor judgment for us to discard the chronology of the careful Hebrew scribe for that of the half-breed Samaritan, for I think any one can see that the Samaritan figures have been doctored as were those in the Septuagint. As for the chronology of Josephus, it was evidently made up from the others several hundred years later and cannot be relied upon at all.

I now give two tables showing these four chronologies. The

first table gives the age of each patriarch, from Adam to the Deluge, at the birth of his son, plus the remainder of his life, which gives his total age at his death.

	Hebrew	Septuagint	Samaritan	Josephus
Adam	130+800=930	230+700=930	130+800=930	230
Seth	105+807=912	205+707=912	105+807=912	205
Enos	90+815=905	190+715=905	90+815=905	190
Cainan	70+840=910	170+740=910	70+840=910	170
Mahalalell	65+830=895	165+730=895	65+830=895	165
Jared	162+800=962	162+800=962	62+785=847	162
Enoch	65+300=365	165+200=365	65+300=365	165
Methuselah	187+782=969	167+802=969	67+653=720	187
Lamech	182+595=777	188+565=753	53+600=653	182
Noah to Deluge	600	600	600	600
	1656	2242	1307	2256

Now follows a similar table covering the period from the Flood to the call of Abraham. Our copies from the Hebrew as well as the Septuagint, do not give total ages in this table.

	Hebrew	Septuagint	Samaritan	Josephus
Shem, after Deluge	2+500	2+500	2+500	12
Arphaxad	35+403	135+400	135+503=438	185
Cainan		130+330		
Salah	30+403	130+330	130+303=433	130
Heber	34+430	134+270	134+270=404	134
Peleg	30+209	130+209	130+109=239	132
Rue	32+207	132+207	132+107=239	130
Serug	30+200	130+200	130+100=230	132
Nahor	29+119	179+125	79+ 69=148	120
Terah	130+ 75	130+ 75	130+ 15=145	130
Abraham (called)	75	75	75	75
	427	1307	1077	1128

It will be seen that the Hebrew, or Ussher's chronology, gives a considerably shorter time after the Flood than the others, and some Biblical scholars are half way inclined to accept the longer chonologies because they think more years are needed than the Hebrew chronology gives. But all this grows out of the exaggerated and purely fanciful dates given in profane history for Egypt and Babylon which history I elsewhere show to be fabricated.

The critics say the Samaritan Pentateuch was copied from that made by Ezra. Their reason for saying so is because they have a theory that Moses' Pentateuch was not completed until Ezra's time, and therefore could not have been in existence in Samaria or the Kingdom of Israel earlier. But this critical hypothesis is so unlikely, so contradictory to the entire Bible and so absolutely unsupported that no man with common sense can believe it. If Ezra and his priests manufactured the Pentateuch, does anyone think the Samaritans would have taken it over when they hated the Jews so? These Samaritans were not fools. If Ezra made up the Pentateuch from traditions and scraps, and succeeded in palming it off on his own people as the genuine work of Moses, could he also deceive his bitter enemies, the Samaritans? No, they would have exposed the pious fraud. If they had never heard of such a "Book of Moses" would they have received a forged one from a Jew! It is a proposition too absurd to argue.

The kingdom set up by Jeroboam, like the Kingdom of Judah, had its copies of the Pentateuch all the years from Solomon's death. While the scribes in the temple at Jerusalem were careful to make accurate copies of Moses' Pentateuch, the people of the ten tribes also had their copies in the hands of such men as Elijah, Obediah, Ahijah, Jonah, Micaiah, Obed, Hosea and the tens of thousands of others in Ephraim who remained loyal to Jehovah, the God of Moses; for even in the very darkest hour there were "seven thousand who had not bowed the knee to Baal."

When Samaria was destroyed about 721 B. C. and her people carried far away, strangers from distant parts of the Assyrian Empire were brought into the province of Samaria (2 Ks. 17:24) and, mingling with Israel, formed the Samaritans. It is related in the 17th chapter of 2 Kings how

the king of Assyria, desiring to teach these transplanted peoples "the God of the land," sent thither one of his captive priests together with learned Assyrians who, no doubt, understood Hebrew (2 Kings 18:28) and these men (plural 'them' in verse 27) procured copies of the Ephraim Pentateuch from which they constructed, as I believe, what has come down to us under the name "Samaritan Pentateuch" and it is more nearly like our Pentateuch than is the Septuagint.

If you were in ancient Samaria (now called Nablus) today you would find a congregation of these Samaritans with an exceedingly ancient copy of the Pentateuch in Hebrew letters of an older form than those in which Ezra wrote his copy of the Pentateuch, for he used Hebrew letters which conformed in shape to the Aramaic with which he was acquainted while in captivity in Babylon.

The Samaritan Pentateuch, then, had as a basis the copies which had been circulating in the Kingdom of Israel ever since the ten tribes rebelled. I believe when the king of Assyria compelled the priest to return and, under the oversight of Assyrian scholars, they revised the Ephraim Pentateuch, the chronology following the Flood was changed to correspond with the chronology which Ashurbanipal had formulated for his great library at Nineveh, for this was the king who transported some of these foreigners into Samaria (Ezra 4:10). They mechanically added 100 years to nearly every patriarch's age at his son's birth from Arphaxad to Abraham and, to even things up, took off about 300 years from some preceding the Flood. This, I believe, was the origin of the Samaritan chronology, and it was made up from the older Ephraim copies of the Pentateuch, not later than 660 B. C.

One glance at the Samaritan and Septuagint columns of the

two tables, above, will convince any person that one of these was copied from the other, and neither from the Hebrew. Did the Samaritan copy from the Septuagint? Impossible, for the archaic style of the Hebrew alphabet of the Samaritan shows that it was in existence at least 300 years before we had a Greek translation. See also the "67" of Methuselah, in the Samaritan, and the "79" of Nahor to which the Septuagint adds 100 years, the Hebrew having different figures.

Now a word as to the Septuagint, or Greek Pentateuch, sometimes called the LXX. It was translated close to the year 300 B. C. and the basis for it, I am convinced, was not a Jewish manuscript of the Book of Moses, neither was it translated by Jewish scholars, for I shall show hereafter that its translators were not good Hebrew scholars. They had before them variant copies of the Pentateuch from the ten tribes, among others the Assyrian-Samaritan copy and from these a new chronology was constructed, retaining all the "100 year" additions made by the Assyrians and adding other "100 years" to patriarchs from Adam to Noah, in order to make a chronology to better agree with that manufactured by Egypt's historian, Manetho, that monumental liar, who flourished at that exact time.

To the Jewish scribe in the temple was given over by Jehovah the correct transmission of the Pentateuch to us. So to the Hebrew, by way of the massoretes, must we look for an accurate chronology. The Samaritan and Septuagint fell into the hands of foreigners who had no veneration for Moses' law, while the Jewish scribe would have suffered the loss of his right arm rather than purposely alter any part of it, unless to make it the better understandable as cities and countries took on new names, or some such legitimate corrections.

I have not a particle of doubt but that the chronology given

in Genesis in the Hebrew is that which came from Adam, Noah, Abraham, Joseph and those intervening and following until the time of Moses; and as the very earliest history we have shows that writing was in use, I see no reason to think otherwise than that Adam knew how to write when he left Paradise and that those patriarchs who followed him knew the art of writing. Everything points to the fact that written documents were handed down and kept on file in all western Asia in the days of the patriarchs, and why should we deny the same in the case of these Bible characters?

Some critic may sneer at the idea that Adam, Methuselah, and Noah could write. But I must inform these long-eared critics that they accept it without question that their man Sargon I, of Babylonia, who, as they say, lived 3800 B. C., and his son, Naram Sin left inscriptions on bricks; but 3800 B. C. takes us back beyond the birth of Methuselah! If these critics insist that this old man Sargon could write, they must close their mouths when I say that both Adam and Methuselah may have been able to write, as both were living after 3800 B. C. But I do not want anything said here to leave the impression that I think Sargon was living then, as I am taking the critics on their own ground; although I shall show their foundation is exceedingly insecure. Sargon I, lived long after the Deluge, and much more recently than 3800 B. C.

Now let us take a peep at the kind of historic figures those, who criticise, or look askance at Bible chronology, hand out to us. Their figures on the age of Egypt and Babylonia are as wild and unsupported as those "millions" of years dished up to us so glibly by certain geologists, when they have absolutely no means of knowing whether it took millions or only thousands of years for certain thicknesses of rock to accumulate.

CHAPTER IV.

DISCORDANT PROFANE ANCIENT HISTORY.

As I have shown in chapter I and in Tables 1 and 2, the chronology of Genesis tells us that man first appeared on this earth about 4000 B. C., or 6,000 years ago. Now, if genuine profane history proves conclusively that man was living in Egypt or Babylonia or elsewhere many years longer than 4000 B. C., then either we do not understand the genealogy and chronology given in Genesis or they are unreliable. I believe we do understand Genesis. It states as plainly as language can make it and I see no escape from the conclusion that the Bible puts man's advent on earth not much more nor less than 6,000 years ago.

But this is not all, for the Bible also tells us, as is shown in table 2, that an universal Deluge destroyed all mankind except one family, and that about 2348 B. C. a new race was begun, all other peoples in the whole earth having been annihilated. Now, if real history shows that in Babylonia, Egypt or elsewhere, there have been continuous and uninterrupted civilization running back much beyond 2348 B. C., then the chronology and genealogy given in Genesis, following the Flood, are unreliable, either because of not being understood or because inherently wrong.

Now, with these facts in mind, we are asked to show that Genesis agrees with profane history (and it ought to agree with true profane history) and we are asked to throw the Bible away on the assumption that it does actually disagree with profane history, as to the length of time since man began to live on the earth, especially in historic Egypt and Babylonia, and in case of the prehistoric cave and post-glacial men.

It is well known and admitted by all historians that the

reliable history of most countries like Greece, Rome, Germany, England and China goes back only to 800 or 100 B. C., with some unbelievable mythological tales running possibly somewhat more remote. Such countries as Phoenicia, ancient Iran, India, Crete and Arabia can be traced back almost to 1500 B. C., by history, but only Babylonia and Egypt have histories reaching much beyond the latter date.

Now, what do the historians say as to how old Egyptian and Babylonian civilizations are? If historians do not know and therefore differ enormously among themselves, and are giving us a fabricated history, they must not ask the Bible to agree with them. Indeed, I shall proceed now to show that the claims of historians as to the age of ancient civilizations differ so radically that it is utterly impossible that anybody could agree with their conclusions, and a Bible student would have to furnish as many different sets of figures for Genesis to have it agree with historical chronology as there are historians and these figures would differ, not by hundreds, but by thousands of years.

Let me, as a beginning, quote two eminent authorities as to the opening of history in Babylonia. Breasted's *History of Egypt*, printed in 1911, says, on page VIII, "We possess no monument of Babylon older than 3000 B. C.," but *Webster's Unabridged Dictionary*, printed in 1912, page VI, under Ancient History, says, "Civilized life already is carried on 6000 B. C. in Babylonia." Here is only a trifling little discrepancy of 3000 years! I wonder with which of these the Bible must agree! The fact is, if the 3000 B. C. for Babylonia's date be changed to 2000, it would be much more nearly correct, provided the historian takes actual profane history as his guide and discards speculation. Keane, p. 482, quotes Oppert as tracing Egyptian civilization back 11,500

years. If we throw the Bible away because it fails to agree with Oppert, we must also cast aside such histories of Egypt as Petrie's and Breasted's for they too disagree many thousand from Oppert. The Bible will not be the only book in the scrap-pile. More likely it will be the only one not found there.

Myers' *Ancient History*, a text book in many colleges, on page 1 says: "About 5000 B. C., when the curtain of history first rises there were nations already venerable with age," but before he gets off this first page of his history, Myers as good as clips off 1,000 years from the rash statement first made, and then he is more than another thousand too high. Breasted's *History of Ancient Egyptians*, page 15, says 4241 B. C., is the earliest date, but the author hastens on without informing us how it is proven. On page 16 this author gives the date for Menes, the mythological king of the equally mythological first dynasty, as 3400 B. C.; Myers, on page 15, gives Menes' date as 4500; Mariette, a French author, says 5004; Brugsch, a noted historian, says 4400; Josephus gives it 2350; Bunsen puts it at 3623 and in a later edition of his work knocks off about 600 years making his date 3059; Stuart Poole says 2717; Wilkinson puts it at 2691; Rawlinson's *Origin of Nations*, page 31, says the civilization of Egypt began not farther back than 2450 B. C., nor more recent than 2250 B. C. Either of Rawlinson's dates would only carry us back to Noah's Flood. Webster's 1912 edition of his dictionary under "Ancient History" says Menes is placed by some authors at 4777 B. C. and others as late as 3200 B. C. and as shown above many put it still later. The *National Geographic Magazine* for September, 1913, has an article by James Baikie which says there are more than 2000 years difference between Petrie and

Eduard Meyer as to the age of ancient Egypt, the latter knocking off 2000 from the former. If Meyer sees fit to do this which Baikie says shows a "staggering difference," these men must not fault one who, desirous of getting still nearer the truth, knocks off a few hundred years more.

Exactly the same jumble of historical dates appears as to the beginning of Babylonian history. Myers' history gives Sargon I, one of the earliest rulers, as 3800 B. C.; Prof. Winckler, a noted authority, says 3000, and Dr. Lehman, an archaeologist, puts it at 2800. George S. Goodspeed, late professor of ancient history in the University of Chicago, in his *History of the Babylonians and Assyrians*, published in 1912, on page 50, says, "Babylon furnishes for the history of mankind the most ancient authentic records at present known." Now turn to page 443 of Breasted's *History of Egypt*, published in 1911, where the author, also a professor of history in the University of Chicago, quotes eminent historians and archaeologists as saying that it is now impossible to hold to the early date of Sargon I, and quotes the eminent historian Eduard Meyer as recently saying: "It is highly improbable that we possess a single Babylonian document older than 3000 B. C." Here we have one eminent Chicago University author saying Babylon furnishes the oldest authentic history in the world, which is true, and the other equally eminent author saying that Babylon furnishes nothing older than 3000 B. C. Now compare this statement of Eduard Meyer which places Babylon's most ancient date as 3000 B. C., with the statement of Prof. Henry Smith Williams on page 308, vol. 6, *Enc. Bri.*: "Indeed there are Babylonian tablets in the British Museum labeled 4500 B. C., and later researches, particularly those of the expedition of the University of Pennsylvania, at Nippur, have brought us evidence which

if interpreted with the aid of estimates as to the average rate of dust deposits, leads to the inference that a high state of civilization had been attained in Mesopotamia at least 9,000 years ago." These two eminent historians differ 6,000 years as to Babylon, and yet the Bible must agree with both of them! Bah!!

I might fill pages quoting discordant dates as to the beginning of ancient civilization in Egypt and Babylonia, but the reader can look this up for himself.

Why this utter disagreement as to the opening dates for the two oldest civilizations in the world? Why do historians differ more than 2,000 years as to the beginning of Egyptian civilization and sometimes even more as to Babylon? It is simply because they do not know. Egypt never had a system of chronology. Their most ancient historian, Manetho, who lived about 300 B. C., gave a list of 30 dynasties, and many kings whose reigns added together would reach back more than to 5000 B. C. But it has been proven long ago that several of his dynasties were reigning in different parts of Egypt at the same time, and the names of monarchs since found on pyramids and monuments do not agree with the list given by Manetho. Maspero, one of the most reliable Egyptian historians, in his *Dawn of Civilization,* says "The Pharonic lists of kings were not made up till about 1200 B. C., and these lists are not at all like those of Manetho either in name or number of years of reign." Then Maspero, on page 237, sums up Egyptian history back of 1200 B. C. as follows: "We must, therefore, take the record of all this opening period of history for what it is, namely, a system invented at a much later date * * * without according to it that excessive confidence which it has hitherto received," and "We cannot reconcile Manetho with the Pharonic lists."

The same author on page 233 says of Menes, the first ruler: "He was fabulous. Some king may have borne such a name but on closer examination, his pretentions to reality disappear and his personality is reduced to a cipher." Flinders Petrie, says he has found the tomb of Menes. That settles it that Menes really lived in Egypt, does it? They have also found the tomb of the god Osiris; does that prove that he lived? Shall we now look for the tomb of Jupiter, Beelzebub, Jack Frost, Santa Claus and Tom Thumb? The whole thing is ridiculous.

Breasted's history on page 15 says, "Manetho's history of Egypt (from which we get most of our information) was written about 300 B. C. The work has perished and all we know of it are extracts quoted by more recent writers. The value of the work was small, as it was built up on folk-tales." This Manetho is he that gives us the 30 dynasties, we hear so much about, and most of it is likely pure fabrication. We must not forget either that this same Manetho pretended to give history running back of 30,000 B. C. (Rawlinson, p. 159). This historian on p. 158 says Manetho was incorrect in history nearest to his times and cannot therefore be depended upon. Manetho's history was entirely lost more than 2,000 years ago, and we have only quotations, supposed to have been taken from it by Josephus, Africanus and Eusebius. But their quotations do not agree either in number of kings, in these dynasties, nor the years they reigned. Consequently, when we add up the years in one it gives a total hundreds of years different from what the other quotations give, and none of them ever agree with what we find inscribed on the ancient monuments, temples and papyri. The monuments give us very good history of the 18th dynasty, but it is not the least bit like what Manetho gives. Judging by the different quo-

tations they give us, it is likely Josephus, Eusebius and Africanus never saw Manetho's history, and therefore quotations from it are not a whit more reliable than the adventures of Baron Munchausen.

Anstey of England, in speaking of the utter worthlessness of Manetho's history, uses these words: "There is also another source of uncertainty in the numbers of Manetho, arising from the fact that he is variously quoted by Eusebius and Africanus. Thus Eusebius gives 100 years, and Africanus 409 years, for the 9th dynasty. Eusebius makes the three Shepherd dynasties 103, 250 and 190 years. Africanus gives them as 284, 518 and 151, a difference of 410 years. There is no possibility of reconciling these differences, and no possibility of arriving at any assured scientific chronology of Egypt from the materials in our possession."

Webster's latest edition (1912) of the *Unabridged Dictionary*, in summing up ancient Egyptian history, says, of the period back of the 18th dynasty, which began about 1600 B. C., "Many writers refuse to give a chronology for this period." Why? Because there is none to give.

Now we are asked to abandon the Genesis chronology because it does not agree with this mass of fabricated guess work about ancient Egypt! The critics who object to Bible chronology are willing to accept any old thing in the way of chronology that comes from some other source. Whenever Bible chronology is shown to contain the thousandth part of unreliability found in the history that the critics accept, I am ready to discard it, but they must bring us something more reliable than has yet appeared in ancient profane history before they ask us to reject the Bible, the only reliable history extant for the period back of 2000 B. C., in fact there is but little reliable profane history prior to 1000 B. C.

I have taken up considerable space as to disagreements among historians as to ancient Egyptian history, because the Nile valley is commonly supposed to be the seat of the oldest civilization in the world. Babylonia is likely about the same age, a little older, but (outside the Bible) ancient Babylonian history is as unreliable as Egyptian. Space forbids my making other than a brief additional reference to it: Goodspeed's history, (published 1912) on pages 51 to 57, tells us that it is impossible to give dates for Babylon's first cities (mentioned in the 10th chapter of Genesis). We use this historian's own words, "It is impossible to give a connected and detailed account of this period, owing to the scantiness of the materials and the difficulty of arranging them chronologically." On page 57 this historian says. "The historic relations between individual actors upon the wide stage are painfully uncertain." This author in speaking, on page 61, of the Sumerians, the most ancient post-diluvian inhabitants of Babylonia, and the times immediately following them, says, "There may be some truth in all these generalizations ***** assent to their definite details must, for the present, be withheld."

We would have nothing definite whatever as to Babylonian dates back of Abraham's time were it not for the statement of Nabonidus, about 550 B. C., that Naram Sin, son of Sargon I, lived 3,200 years earlier than the time of Nabonidus, which places Naram Sin 3750 and his father 3800 B. C. Nobody believes this now, especially since it is known that Nabonidus attributed some deeds to Sargon I that were the acts of Sargon II, who reigned 722 B. C. (p. 599, Maspero). Goodspeed, on page 61, says, "The inscriptions coming directly from Sargon I, and his son are few and historically unimportant."

Sir Charles Lyell, a most eminent authority, says: "When

we turn from history to ancient monuments and inscriptions, after they have been studied with so much patience and sagacity, for centuries, they remain uncertain and obscure."

The truth is, if we who believe the historical statements of the Bible, give them up, we must do so on the strength of a mass of unreliable, unproved and unhistorical garbled statements that no sensible man can accept. If the critics prefer to base their faith on these things rather than accept the sensible, orderly statements of Genesis they can do so, but they must not ask other people to follow them.

I think I am perfectly safe in saying that not one undisputed or reliable profane historic date of civilization reaches back within 1,800 years of the date given in Genesis of man's advent on earth. In other words, Genesis gives us 1,800 years more than we need to meet the demands of authenticated history. I certainly should not be surprised if architectural remains back of the Flood (about 2348 B. C.) may have been found in Babylonia or may yet be discovered, for those regions were thickly populated prior to that cataclysm, and in a later chapter I point to certain Babylonian cities and inscriptions which I believe date back of Noah's Flood.

Do the civilizations of Babylonia or Egypt run continuously to a date far more ancient than Genesis gives for the Deluge? What is the actual truth about the beginnings of civilization in such countries as these? Why are our scientific men and historians so mystifying as to people and dates when they speak of the Paleolithic and Neolithic races, when they could as easily have pointed them out? The theory of evolution is back of it all. There is no doubt whatever but that the extreme evolutionists and historians have been grossly exaggerating the antiquity of these countries. Let me present some plain unvarnished facts in the following chapters.

CHAPTER V.

THE TRUTH ABOUT EGYPTIAN AND BABYLONIAN HISTORY.

In this chapter it will not be my purpose to attempt to show how the Bible agrees with true Egyptian and Babylonian history, and only incidentally will the Bible be referred to, but in Part II, I take up and remark upon the wonderful agreement between real history and every date given in Genesis when that date comes in touch with a verified profane date. But I must now emphasize the fact, for it cannot be too often repeated, *that the most reliable ancient history extant is that given in the Old Testament.*

Before I begin to give the facts about the ancient history of Babylonia, Assyria and Egypt, I must state that Egypt never had a chronological system. We find on the pyramids, temples or other monuments merely the names of kings and sometimes the additional statement that one of them did some notable thing in a certain year of his reign. Most all countries now count time from the birth of Christ and date an event "A. D. 1916," for instance, but Egypt never did anything of that kind. She did not even make up lists of kings nor chronological tables of any kind until later than the 18th dynasty and probably knew but little more of what had been going on back of the 18th dynasty than we do about the Mound Builders. All historians can do as to Egypt is to get together the names of kings and add up so much of the length of their reigns as can be ascertained. But in innumerable cases two kings were reigning in different sections of Egypt at the same time and sometimes, possibly, several kings or dynasties were ruling at one time.

Thus it is very hard to get even a semblance of truth as to

Egyptian history, and the farther back we go the less reliable it becomes.

Babylon, back to 747 B. C., had a cumbrous system of dating that was fairly accurate. When a king began to reign they dated every contract or event in the kingdom by saying it was done "The year the king ascended the throne," and the next year would be "The year a certain canal was dug" and so on. Several such lists have been found reaching back to 747 B. C., but back of that all is very uncertain and were it not for Assyrian data we could never have been able to trace ancient Babylonian history except from the few references in the Bible, and a few Egyptian synchronisms.

Assyria had a better system of dating events than any other ancient people except the Hebrews. Assyria named each year by some prominent man. This was called the eponym system. The first year of a king was generally named for him. Then any paper or document for that year was dated by his name. The next year, perhaps, was named for his leading general, and the third year for some other prominent officer and so on. Many broken lists of this kind have been found so that a fairly accurate history of Assyria can be constructed running back to 1300 B. C. Prior to that we have certain long numbers which throw some light on more ancient times, but these long numbers are found, in many cases, to be false and more or less suspicion is cast upon all of them. A few such long dates are also recorded for Babylon but they are even less to be depended upon. For instance: Shalmaneser I of Assyria rebuilt a temple in the city of Asshur and he set up four stone tablets containing the statements that before his time this temple was rebuilt by king Erishum and after 159 years was restored by Shamshi-adad and 580 years later was destroyed by fire in Shalmaneser's reign and rebuilt by him. By

other means it is pretty certain that Shalmaneser lived about 1320 B. C. Add 580 and we are supposed to get Shamshi-adad's date, about 1900 B. C., and 159 more and we get about 2060 B. C., for Erishum. But Esarhaddon, a later king, also mentions these dates and instead of 159 he gives 126 years and instead of 580 he gives 434 years. This would put Erishum about 1880 B. C. instead of 2060. Both of these dates cannot be correct, possibly neither of them. Nabonidus, king of Babylon, who lived 550 B. C., says he dug down to a foundation stone laid by Naram Sin 3,200 years earlier. This would put Naram Sin 3750 B. C., but all historians, except the extremists, now admit that what Nabonidus said is incorrect. So we see the data which we must depend upon to fix profane dates back of 1000 B. C. in old Babylonia, Egypt and Assyria, and especially back of 1,500 or 1,600 B. C. is exceedingly untrustworthy. Critics, when discrediting Bible historic dates, always assume that Assyrian or Babylonian dates are correct, and they expect us to accept such data as true when it is known that they are very often incorrect. Let me quote from page 111, vol. 3, *Enc. Bri.*: "That Assyrian scribes could make mistakes in their reckoning is definitely proven by the discovery at Shergat of two totally conflicting accounts of the age and history of the great temple of Asshur."

Because of the lack of any dating system in Egypt, modern historians have tried to rely upon what is called the "Sothic Cycle" to establish dates for ancient Egypt. This is exceedingly unreliable, as I shall show in another chapter, especially for dates back of 1600 B. C. it is of no account whatever.

However, by taking all the facts we can gather from annals of Babylon, Assyria and Egypt we can arrive at some dates quite accurate back to 1000 B. C. and fairly so for

about 500 years more remote, but beyond that we are hopelessly lost in attempting to fix dates except as we rely upon the Bible.

I have shown in chapter IV that historians make all sorts of disagreeing statements as to ancient dates, and I have called attention to the fact that in the face of this utter disagreement, many authors, and some who read after them, fault the Bible because it does not furnish a set of figures agreeing with each and every variant profane conclusion as to ancient dates. It is apparent to any sensible man that it is impossible for the Bible to do this. It cannot agree with Josephus, Herodotus, Manetho, Lepsius, Meyer, Kent, Beecher, Ridpath, Rawlinson, Goodspeed, Breasted, Petrie, etc., etc., when no two of these agree.

But is there no plan by which we can approach this subject of the age of ancient civilization so as to arrive at some sort of a satisfactory understanding? Is it possible to ascertain from profane history the approximate date of the Israelitish bondage in Egypt or that of the Exodus, so as to settle the question whether the Bible is telling the truth or not? Is it possible (leaving out the question of the antediluvians) to satisfy ourselves whether Babylonia and Egypt were peopled since 2348 B.C. or must we accept the longer dates of 5000, 4000 or even 3000 B. C.?

I am constrained to believe there is a satisfactory solution and I propose to approach the subject in the most sensible manner I know of. I will start with a profane date that is accepted by everybody, one that all historians agree upon, one acceptable to Bible adherents as well as to atheists and higher critics and one that agrees with Ussher's chronology. Such a date I believe to be 747 B. C. Why do I take that date?

About the middle of the second century after Christ there

lived at Alexandria, Egypt, an astronomer and historian named Claudius Ptolemy. This man made a chronological table of dated events beginning with 747 B. C. and ending with the time he lived. It is known as "Ptolemy's Canon." He named the kings of Egypt, Assyria, Babylonia, Greece, Rome, and Persia. We are not here interested except as to the first three countries. He probably began at 747 B. C. because he had nothing but contradictory extracts from Manetho's history for Egypt back of that date and he knew, as we do, that Manetho could not be depended upon. He also selected that date because prior to that Babylon kept no dated records, and because too, there is a break in the Assyrian chronology immediately back of 747 B. C. that possibly made Ptolemy suspicious of it. Oriental countries often do not record disastrous years.

This break in the Assyrian chronology is so very important, as it affects all dates back of that time, and because Egyptian dates were fixed by Assyrian, that I must make it clear to my readers. That is the only cause for a disagreement between Bible dates and Assyrian dates. Beecher's *Dated Events* p. 18, says Assyrian chronology agrees with the Bible always except "different is the period between the two Assyrian kings, Ramman-nirari III, sometimes written Adad-nirari, and Ashur-daan III, from the middle of the reign of Amaziah of Judah to the middle part of the reign of Uzziah. For this period the Assyrian canon has only the ten years' reign of Shalmaneser III while the Bible date calls for 61 years." Goodspeed's history, page 204, says, "unfortunately no satisfactory annals of the reign of Adad-nirari III have been preserved, and royal inscriptions of the next three kings utterly fail." Beecher's *Dated Events*, p. 19, says this was a period of disaster to Assyria and some years are not recorded and that tra-

dition says Ptolemy suspected this and refused to carry his canon back over that period.

At this date, 747 B. C., Ptolemy tells us that the reign of Sheshonk IV, the last king of the 22nd Egyptian dynasty, had just ended in 745 and the 23rd dynasty had begun. He also tells us that the reign of Adad-nirari III of Assyria was at an end in 745 and Tiglath Pileser III beginning, and that Nabonassar had just ascended the throne in Babylon.

Now open any reliable history that you may happen to have, whether the author believes and accepts the Ussher Bible dates or not, and you will find the rulers of Judah, Israel, Egypt, Assyria and Babylon dated agreeably in accordance with this Ptolemy date. Ussher gives Jotham as the ruler of Judah and Pekah of Israel at that date. All the dates given in the Bible from these two kings until the end of the Old Testament so exactly synchronize, or agree, with Assyrian and other profane dates that there is no conflict.

Therefore, I take 747 B. C. as an accepted Egyptian, Assyrian, Babylonian and Bible date. It is very likely Ptolemy is wrong a number of years between the end of the Old Testament and the Christian era, but this does not affect the agreement or disagreement of more ancient dates.

Now let me furnish another profane date at 1000 B. C. that will appeal to my readers as an acceptable date. The Bible tells us (1 Kings 14:25) that Shishak (Sheshonk I) came from Egypt against Rehoboam in the fifth year of the latter's reign over Judah. That was 970 B. C. according to Ussher and was only five years after the death of Solomon, and as he reigned 40 years he was ruling at Jerusalem 1000 B. C. The records on the monuments of Egypt tell us that Shishak made this attack on Jerusalem in the twentieth year of his reign. Add 20 to 970 and we have 990, but the records

also show that he reigned at least 21 years and likely more. Therefore he was reigning in Egypt so close to 1000 B. C. that we may say, approximately, that he and Solomon were contemporaneous rulers at about 1000 B. C. Moreover, some authors think this was the king whose daughter Solomon married (1 Kings 3:1). If so it was Shishak then that took the city of Gezer and gave it as a present to Solomon (1-Kings 9:16). Breasted, p. 433, says the same thing. For myself, I am certain it was an earlier Pharaoh's daughter whom Solomon married.

This, then, is Shishak's date according to the Bible, but the Assyrian date is 51 years less than that which Beecher gives in his *Dated Events* and 44 less than Ussher gives, these chronologers differing by 7 years in their totals for the kings of Judah and Israel for this period. The Assyrian date for Shishak's attack against Rehoboam is not 970, as Ussher gives, but 926 B. C. (Breasted page 362 and Goodspeed page 380). Which is correct, the 926 Assyrian date or the greater number according to the Bible? Historians reject the Bible date and make Egypt agree with the Assyrian date. We must settle this, as that 44 years is a vital factor in more ancient dates, when we come to consider the time of Joshua's invasion of Canaan and the date, 40 years earlier, when the Exodus occurred. This 44 years also affect all dates from 1000 B. C. down to about 747 B. C. For our purpose here we are only concerned for dates back of 1000 B. C. and for those times to the Assyrian date we must add 44 years to make it agree with the Ussher Bible date and 51 years to agree with Beecher's chronological calculations, which never differ more than seven years from Ussher and sometimes after Solomon's time by not more than one to three years. The Bible, according to Ussher, has 44 too many years prior to 1000 B.

C. or the Assyrian chronology has 44 too few. Which is in error?

The period from 745 to 945 B. C., as Assyria gives the dates, is 200 years but Beecher makes it 251 years and Ussher about 248 years. This period is exactly covered by the 22nd Egyptian dynasty.

The length of time an Egyptian king served in this or any other dynasty can scarcely ever be exactly ascertained; generally there is only a mention, in some inscription, in some temple or on some monument, that a king did so and so in the 21st year of his reign or the 36th year or the 23rd year. We know he served at least that many years, but how much longer we may never know. On pages 433 and 434 of Breasted's *History of Egypt* is given all we know about this 22nd Egyptian dynasty in the following table:

Sheshonk I	Reigned 21 Years plus	X
Osorkon I	Reigned 36 Years plus	X
Takelot I	Reigned 23 Years plus	X
Osorkon II	Reigned 30 Years plus	X
Sheshonk II	Reigned 00 Years plus	X
Takelot II	Reigned 25 Years plus	X
Sheshonk III	Reigned 52 Years	
Pemou	Reigned 6 Years plus	X
Sheshonk IV	Reigned 37 Years plus	X
	200 Years	8 X

Why does Breasted give a total of 200 for this column when any man who can add sees the actual sum is 230 years plus 8X? Breasted does this because the Assyrian record for this period is 200 years. Historians know this is wrong and yet, strange to say, they prefer to use an Assyrian chronology,

they know to be wrong, rather than take the Bible date that may be correct. The X after nearly every king of this dynasty means that he reigned more than the years given. This entire dynasty was 230 years plus 8X. If X represents an average of 2 years, 8X will give us 16 years which brings the total to 246 years, and makes it very probable that the Bible is correct. As the Bible is reliable in all its other dates for this period, why not in this?

For a full explanation of this error in the Assyrian calendar, I refer my readers to pages 22 and 23 of Beecher's *Dated Events*, where the author conclusively proves that the Bible dates are correct. When historians thus reject the plain record of the 22nd Egyptian dynasty, they must keep in mind that they ask us to accept the figures for 21 other dynasties more remote and much less trustworthy than this comparatively recent dynasty. If Bible critics refuse to accept the total for this dynasty and change a probable 246 years to 200 years how about the reliability of still older dynasties which they ask us to accept!!

The Bible then is correct in its date for Shishak, and I am now warranted in saying that we have another established rock-bottom ancient date for an Egyptian king, that of about 1000 B. C. for Sheshonk I, the Shishak of the Bible, and I must incidentally remark that while this fixes a date for Egypt it also proves Bible dates since Solomon's reign to be correct, and Assyrian chronology to be incorrect for all dates more ancient than about 747 B. C.

Can I now proceed farther back in profane history and find another still more remote profane date for Egypt, Assyria and Babylonia that will be accepted as reasonably accurate? I think I can.

As I have said, Egypt never dated any event nor the reign

of a king and we can reach an ancient Egyptian date from Egyptian records only by "dead reckoning," that is by adding the years of all the kings back from one known period to the one we want to establish. This is exceedingly unsatisfactory because we are not always certain to which dynasty a king belongs nor are we sure but that two dynasties may have ruled simultaneously instead of one following the other. But suppose we discover that certain Egyptian, Assyrian and Babylonian rulers, at some ancient date, had written letters to each other and these letters should be found then we would know that such rulers lived at the same time, and we would have the facts and data of all these countries to figure from to settle a date. This is exactly what happened.

In the year 1887 A. D. explorers found at Tel el-Amarna in Egypt as many as 300 letters written in cuneiform on dried or baked tablets. These letters were written from all parts of western Asia by kings of Mitanni, Phoenicia, Palestine as well as Assyria and Babylon to two kings of Egypt, Amenhotep III and his son, Amenhotep IV, of the 18th dynasty. These letters are known as the Tel el-Amarna letters. One of these letters was written to Amenhotep IV by Burnaburiash, king of Babylon, and another by Kadashman Bel, the latter's grandfather, and still another was written by Ashuruballit, king of Assyria, to the same Amenhotep. Now, Burnaburiash and Ashuruballit are given in Assyrian history as living about 1375 B. C. (Breasted p. 263) to which add 44 years, as I have shown their history that much short, and we have the dates of these kings as about 1420 B. C. Then Amenhotep IV (sometimes called Akenaten) was reigning in Egypt about 1420 B. C. Petrie gives the beginning of Amenhotep's reign as 1383 B. C., and to show that this is based on the short Assyrian chronology and needs the 44 years added,

we have only to add the minimum dates for all the kings from Shishak back to Amenhotep, as given by Breasted, and we see that it runs the date beyond 1383 B. C. I will not take the space to show this as any reader can get Breasted's *Ancient Records* and add it for himself. Now add 44 to 1383 and we have 1427 B. C. as the beginning of the reign of Amenhotep IV. The *Enc. Bri.*, p. 867, vol. 3, says, "Now, one of the kings, who corresponded with Amenhotep IV, is Burnaburiash, king of Babylon, and Egyptologists and Assyriologists are agreed that the date of these monarchs was about 1400 B. C." If 44 years be added to this it gives 1444. Well, what has Amenhotep IV to do with the Bible?

Ussher gives the date of the Exodus as 1491 B. C. and the opening of Joshua's campaign in Canaan as 40 years later, or 1451 B. C. This campaign is generally believed to have continued for 7 to 25 years. Suppose we say 25 years as that is the figure you will find given by Josephus and given in many Bible commentaries. Subtract 25 from 1451 and we have 1426, for the close of Joshua's campaign and in the midst of the reign of Amenhotep IV, his entire reign being about 18 years.

Amenhotep IV therefore reigned during a part of Joshua's campaigns. At this time Palestine was nominally under Egyptian control but this Amenhotep was having troubles at home. He had established a new Asiatic religion and had offended the native Egyptians so that he was unable to send help to his subordinates in Canaan in case they needed it. Remember that just at this time Joshua was overrunning Canaan, according to the Bible. Among the Amarna letters, already mentioned, are a number written from Canaan to Amenhotep IV and to Amenhotep III by their subordinate rulers imploring aid because the Habiri (Hebrews) were overrunning the land. Nine

of these letters were written by the ruler at Jerusalem. One of this ruler's letters says: "The territory of the king is lost to the Habiri people" and also "Let the king send troops that I may bring back the land to the king. For if there are no troops the land of the king will be lost to the Habiri people," and "The king no longer has any territory, the Habiri have devastated all the king's territory." Some critic has pointed to the different name given the king of Jerusalem, who wrote some of these Amarna letters, from that given in the book of Joshua, but the Hebrew name of this man may not be a bit like the same name in cuneiform, or a new king may have arisen. Carl Niebuhr, the noted author, in his *The Tel el-Amarna Period*, p. 27, says "By the Habiri we must understand no other than the Hebrews."

These Amarna letters connect Joshua's invasion with the Amenhoteps and fix a date for us, and we have these facts: that Burnaburiash of Babylon and Amenhotep IV and his father, Amenhotep III of Egypt lived at the same time, which was about 1420 to 1440 B. C., for the beginning of the reign of Amenhotep IV and that the Habiri, which we know refers to the Hebrews, were overrunning Canaan, and had been for some time before Amenhotep III died. (Breasted p. 263.)

This almost exactly agrees with Ussher's chronology and we have another reasonably certain date for Egypt, that is 1427 B. C. for the middle of the reign of Amenhotep IV and we have the additional fact that the Bible is correct in putting the opening of Joshua's conquest of Canaan at about 1451 B. C.

Since the Explorer Naville discovered Pithom and Rameses (Ex. 1:11) where the Israelites built treasure houses for Pharaoh, historians have declared that this was in the reign of Rameses II, about 1290 B. C. and that therefore the

Exodus must have been still later. But this is all nonsense. An inscription in the reign of Merneptah, the successor to Rameses, shows the Israelites already settled in Canaan after spending 40 years in the wilderness. Another Egyptian inscription, 150 years previous, shows the Israelites making bricks under Tahutmes III, just the right date to agree with Ussher's time of the oppression. (See Part II).

But I may be asked how Goshen could be named Rameses before there was a Pharaoh by that name. Later writers often do that. In the mention of Joseph (Gen: 47:11) Goshen is called Rameses and the critics explain that just as I explain this mention in Ex. 1:11. I more fully refer to this in Part II.

Now since we have established the fact that Amenhotep IV reigned about 1427 B. C., it is quite easy to push Egyptian dates back to the Exodus and about 130 years beyond, for of all the dynasties that of the 18th, in which the Amenhoteps reigned, is given on the monuments most completely. Here is the 18th dynasty, as given by Petrie on p. 29 of vol. 2, from the dynasty's beginning to Amenhotep IV.

Ahmes	began	to	reign	1587 B. C.
Amenhotep I	began	to	reign	1562 B. C.
Tahutmes I	began	to	reign	1541 B. C.
Tahutmes II	began	to	reign	1516 B. C.
Tahutmes III	began	to	reign	1481 B. C.
Amenhotep II	began	to	reign	1449 B. C.
Tahutmes IV	began	to	reign	1423 B. C.
Amenhotep III	began	to	reign	1414 B. C.
Amenhotep IV	began	to	reign	1383 B. C.

(In this table Petrie calls Amenhotep IV by his other name Akenaten and he gives part of the reign of Tahutmes II to Hatshepsut, his wife, who acted in place of that ruler much of the time.)

Now, as all Petrie's dates given above are affected by the Assyrian calendar, we must add 44 years to each date in this table, which as thus corrected, I give in Part II where I go more into detail as to the bondage and the Exodus period.

We see Petrie, in this table, gives 1587 B. C. as the beginning of the 18th dynasty. Add 44 to this and we get 1631 as nearer the actual beginning. But some one will say that 1587 B. C. is fixed astronomically by the Sothic Cycle for the beginning of the 18th dynasty and cannot be wrong. In its proper place, I shall take up this question of the Sothic Cycle and show why it is utterly untrustworthy as a scheme for fixing Egyptian dates.

I have now carried Babylonian, Assyrian and Egyptian chronology back to the Tel el-Amarna period and found that it was the same as the time of the conquest of Canaan by Joshua, a little less than 1450 B. C., and then by means of the fairly accurate figures for the 18th Egyptian dynasty, I have carried Egyptian history back beyond the Exodus and on to the beginning of the 18th dynasty, a little prior to 1600 B. C. This, then, is a fairly acceptable Egyptian date.

In the next chapter, I shall try to penetrate the wilderness of Egyptian history back of the 18th dynasty, and after I have completed Egypt come back and take up ancient Babylonia, where I left it in this chapter, at the Tel el-Amarna period.

CHAPTER VI.

THE OBSCURE PERIOD OF EGYPT'S HISTORY.

When we attempt to go into Egyptian history, more ancient than the 18th dynasty, it is like stepping out of a lighted house into the blackest darkness. Petrie, vol. 1, p. 29, says, "The real history of Egypt begins with the 18th dynasty." Back of this is myth, exaggeration, guess work. We know but little more about that portion of Egyptian history than we do of the history of the Indians or Mound Builders prior to the advent of the white man in America. Manetho, Egypt's earliest historian, lived 1,300 years after this dark period ended. He made a history purporting to run back of himself 5,409 years to Menes, who is supposed to have founded the first dynasty. Manetho divided all Egyptian history back of his time into 30 dynasties and gave lists of kings for each dynasty and the years each king served. To add all these figures together back to Menes is called "dead reckoning" and gives 5,409 years. Up to his time no inscription on any monument or papyrus, that has been since discovered, ever mentioned such a thing as a dynasty. We find some of the names he gives chiseled on the monuments, but many given by him are never found, and some are found that he does not mention. The years he gives that a king reigned scarcely ever agree with that stated on the monuments for the same king. For several of his first dynasties no inscriptions have ever been found on the monuments. In fact there are no monuments for the first three dynasties. Manetho's history is lost and has been lost or destroyed for 2,000 years. We would never know he wrote a history if Josephus, Eusebius and Africanus, all of whom lived from 300 to 600 years after Manetho, had not stated some things that Manetho is supposed to

have had in his history, and no two of these three later historians tell things the same way or give the kings' lists from Manetho the same. When we add the lists of Egyptian kings' reigns taken from Manetho by Josephus, Eusebius or Africanus they do not give the same sum, and yet each is supposed to quote from Manetho. It is therefore likely that neither of these three men ever saw Manetho's history but only saw extracts from it or fragments of it.

To show just how unreliable this man Manetho is, as an historian, I shall quote the estimate that is placed on what he tells us about the 18th and 19th Egyptian dynasties. The monuments give us more information about these two dynasties than any others. *Enc. Bri.*, vol. 9, p. 79, says: "For the 19th dynasty Manetho's figures are wrong wherever we can check them; the names, too, are seriously faulty. In the 18th dynasty he has too many names and few are clearly identifiable, while his numbers are incomprehensible." This is the historian from whom the critics get their data to overthrow the chronology of the Bible. They reject him themselves when they have the evidence of the monuments, but they insist that the rest of us accept Manetho's more ancient and still less reliable writings!

Breasted, p. 182, says, "Manetho's three dynasties of Shepherds, or Hyksos, (15th to 17th) are totally without support from the contemporary monuments in the matter of the duration of the Hyksos supremacy in Egypt." This author then says that kings were ruling at Thebes and other places at the time of the Hyksos. I am quite certain that the kings of the 12th dynasty were included and that dynasty ended about the time the 18th began.

Away back of Manetho, in the 18th dynasty, King Tahutmes III tried to make a list of kings preceding him, but Petrie,

p. 19, vol. 1, says Tahutmes' list "Had only half remembered and guessed at speculations." It was so miserable that it proves there were no materials back of his day from which to construct a historical list. About 150 years later, in the 19th dynasty, Seti I, had lists made but they are meager compared with Manetho's and do not agree with his. One thousand years after Seti's time Manetho made his lists and divided all the times back of him into 30 dynasties, a thing never mentioned by any inscription before his day. All historians tell us that Manetho's lists of kings are not to be depended upon, for they are not supported by what we find in the more ancient inscriptions and most of the names he gives are never found anywhere else, especially for the period we are now considering back of the 18th dynasty. Another thing must not be forgotten, and that is that no list back of Manetho gives the length of reign of any king. Think of a historian giving lists of kings running back of him more than 5,000 years, as he says, and giving the years they reign when no such records had ever been kept! When a historian tells you that Egyptian history runs 5,000 years back of the Christian era, ask him how he gets that, and he must admit that it comes from "dead reckoning," that is adding the figures that this man Manetho manufactured, for we know positively that he had nothing from which to make up his dynasties. The ancient monuments give us a fairly accurate list of kings for two or three ancient dynasties, and right there is where Manetho falls down miserably, for his lists never come anywhere near agreeing with those we know anything about. Manetho's lists are only considered good where nothing else can be found. They are always wrong when we find that which is correct. *Breasted's Ancient Records*, p. 35, vol. 1, says, "Manetho's figures back of the 18th dynasty are not worthy of the slightest

credence." But why did he say back of the 18th dynasty? Manetho's figures are of no worth anywhere. Petrie, in his *History of Egypt*, vol. 2, p. 26, says that Manetho's figures on the 18th dynasty are all mixed up and different from that given on the monuments. This is the kind of material the critics use to overthrow the Bible dates for the Deluge and the first peoples following.

Petrie, on p. 16, vol. 1, says, "The first three dynasties are a blank as far as monuments are concerned." A few monumental inscriptions are found back of the 18th dynasty but undated and therefore do not help us to settle the time of that period. When were the pyramids built? We only know that some of them were built back of the 18th dynasty—possibly 200 to 400 years; you can get all kinds of guesses as to when they were built. Josephus says about 1600 B. C.; Wilkinson says 2120; Breasted, 2900; Lepsius, 3000; Brugsch, 4,000; Ridpath, 3892; Manetho, 4611. If you want more guesses, you only have to consult more authors.

The first period back of the 18th dynasty is the Hyksos rule. Manetho, quoted by Josephus, says these invaders ruled 511 years, Eusebius says Manetho gave it 543, Africanus quotes Manetho as giving it 953; Goodspeed, p. 378, cuts this period to 250 years and Breasted, on p. 425, not to be outdone, cuts it to 100 years. If these authors have reasons to cut the latest part of that dark period from Manetho's 953 to Breasted's 100 years, what are the balance of Manetho's years, running still farther back into darkest Egypt, worth?

I have said enough about this period to show that the long estimates, given by Manetho and all those historians from his day to this, who base their calculations on his lists (and they all do), are utterly unreliable.

I must repeat again that Egypt had no chronology and for

time since the 18th dynasty we borrowed a chronology for her from Assyria, Babylon and the Bible. But now we are deprived of Assyria's help, back of the 18th dynasty. Let me illustrate the situation:

Suppose you go into a very old cemetery, one at Rome, Constantinople or Cairo, for instance. Suppose you find in that cemetery head-stones and monuments of all sizes and descriptions—some weather beaten and others appearing more recent. Suppose you step up to one and read the inscription: "Mr. Cheops, built a pyramid, ruled 63 years" but no date. It does not say "In the 4th dynasty," nor is it dated so many years after Menes; no date whatever to let us know when this man lived or whether the head-stone was erected when the man died or a thousand years afterward. And as to when this Cheops built his pyramid, there is not the least hint. Go to another grave marker, and still another and never a date, and a careful examination fails to disclose a single dated monument. How long since that stately monument over on the east side was built? No one can even guess. How old is this cemetery? 500, 1,000 or 5,000 years? It is past finding out.

Just so is this old Egyptian cemetery we are talking about. Petrie, on p. 244, vol. 1, says, "Only one monument in Egypt has a date and fixed era and nothing can be satisfactorily counted from it." Egyptians never thought of dating from the accession of Menes, nor from the building of the great pyramid, nor from the Hyksos. There is no hint at any thing or any event from which to date subsequent events like we do from the birth of Christ or as the Romans did from the "Founding of Rome." Only one thing was ever used from which the least hope exists of fixing a date for an ancient Egyptian happening and that is what is known as the Sothic Cycle. Added

to the inscription concerning some Pharaoh or the erection of a certain monument was sometimes the additional fact that it occurred in a certain month of the Sothic Year. This gives a basis for a certain set of astronomical calculations, which I shall fully explain in the next chapter and show that even this utterly fails, especially so far as it concerns the period now under consideration. So we are utterly lost in the darkness of ancient Egypt in dating the kings or the so called dynasties.

Let us lay aside all desire to lie like old man Manetho and talk sober sense. I will give an example exactly like most ancient Egypt.

When white men discovered America, they found this country inhabited by the Red Man. There were found the earlier earth works, mounds and scanty inscriptions in the Mississippi Valley, and the temples and other ruins in the Southwest, Mexico, Central America, and South America. But like Egypt, there were no dates anywhere. How long since the Serpent Mound in Adams County, Ohio, was constructed or the rock homes of Arizona formed? It is apparent to all that not even an approximate guess can be made. The Mound Builders may have been in the Mississippi Valley 800 years ago or it may have been 2,500 years ago.

Suppose now that some Indian of today should imitate Manetho and write a history of the American Indian country reaching back 5,000 years, as Manetho did in Egypt. He knows that when Columbus discovered America there were many Indian tribes, as there were "Nomes" in Egypt in the early day, each with its chief or king. Suppose from scanty traditions concerning certain lines of chiefs of the different tribes, he makes up 30 dynasties, running back thousands of years, what would it amount to? How much dependence could we put in it? These Indian tribes were existing side by

side at practically the same time, and so it was in Egypt; not one succeeding the other, as Manetho intended his lists to be taken. That exactly illustrates Manetho's dynasties. Do not take my word for it, consult any reliable history. On p. 26, Rawlinson, in his *Origin of Nations*, quotes Lenormant, a French author, as saying that the 11th dynasty was contemporary with the 9th and 10th; and that the 13th and 14th existed at the same time, one in one section of Egypt and the other somewhere else. Dr. Brugsch says the 10th was contemporary with the 8th and the 11th; the 14th with the 16th; the 17th with part of the 15th, 16th and 18th. Baron Bunsen says the 2nd, 5th, 9th, 10th, 14th, 16th and 17th, existed at the same period as the 3rd, 6th, 8th, and 15th. Other authors bring other dynasties together. In other words, just back of the 18th dynasty, while the Hyksos ruled in lower Egypt, with their capitol at Avaris, there were several independent Nomes, or tribal states, farther up the Nile, so says Prof. Petrie, p. 180, vol. 2. If these dynasties were contemporaneous, as stated above, it would leave the actual succession: 1st, 3rd, 4th, 7th, 12th, 15th, 18th. The total time, covered by all the first 17 dynasties, probably amounted to less than 400 to 600 years, extending to 2000 B. C. or a little more ancient.

It is known and acknowledged by all historians that the most ancient Egyptians came into Egypt from Asia. The noted Egyptian authority Wilkinson, vol. 1, p. 2, says: "Every one who considers the features, language, and other peculiarities of the ancient Egyptians, will feel convinced that they bear the stamp of Asiatic origin" and he says: "They entered Egypt from the East by the Isthmus of Suez". On p. 447 Ridpath's *World's People* says, speaking of the first people of Egypt, "These Egyptians were decendants of

the older Hamites in Asia." Willis Mason West, Prof. of history in the University of Minnesota, on p. 11 of his "*The Ancient World* says, "Most recent discoveries seem to confirm an old theory that the Nile civilization was derived from the Euphrates district."

There is not a scintilla of proof that these Hamites came from Asia much earlier than 2000 B. C., possibly as early as 2200 B. C. They settled at Memphis in the Delta, some distance from the mouth of the Nile. They were a quiet, peaceable, agricultural people. Some years later a second migration of Hamitic people, called Cushites, came from the lower Euphrates valley, from old Shinar. They went through Arabia, across the Red Sea near the Indian Ocean and on south into Africa and struck the Nile farther up the river at Thinis and soon afterwards joined the first settlement at Memphis, and these two kindred races formed the ancient Egyptians and built the first pyramids a few years after the same race had built the towers and ziggurats in old Shinar.

In the next chapter, I want to show that the Sothic Cycle fails as a means of proving ancient Egyptian dates, and I also add a summary of what has been proven in these chapters as to how old Egyptian civilization really is and how the Bible is in no wise contradicted by what we know of Egypt.

CHAPTER VII.

THE EGYPTIAN SOTHIC CYCLE.

At the present time Egyptian officials date events as we do, from the birth of Christ. In fact, almost the entire world does that now.

Ancient Egypt began her years in such a peculiar manner that this fact has given a basis for a kind of astronomical calculation, as to the time of some of her ancient happenings, that is very interesting but is of very little value in ascertaining the date of any past event.

Egypt seems to have taken much interest in the bright star Sirius, the dog star, known in Egypt by the name Sothis. This star and the sun rose together one day each year at almost the exact time when the Nile, that great life giving stream of Egypt, began to overflow its banks, about the 20th day of our July. This rising together of Sothis and the sun is called that star's heliacal rising.

Egypt, at some stages of her history, divided her year into twelve months of 30 days each, and then at the end of the year added an intercalary of five days, making 365 days to the year. She had no leap year, consequently her year was about 6 hours short. She called her first month Thoth. Now, if on the first day of Thoth in some year, say 1322 B. C., the sun and Sirius rose together, then one year later (that is 365 days) when the first morning of Thoth came, the star was 6 hours behind, for it takes about 365 1-4 days to get back to where it was one year previous. The Egyptians observed this. In four years the star was one day behind, in 28 years it was one week behind and in 1461 years it was a whole year behind, and consequently the sun and Sothis once again rose together on the first day of Thoth. This first

day of Thoth was their New Year Day, but unless they moved their New Year Day back or forward, it would only once in 1461 years fall on the day when the sun and Sothis rose together at the time of the annual overflow of the Nile.

We call this "1461 years," the Sothic Cycle Period. Now, during this cycle the sun and Sothis would be coming up together once each year, but all the time shifting one-fourth of a day later. Sometimes an inscription would state that this event, the heliacal rising of Sothis, occurred on a certain day of a certain month when a certain king reigned. If it was about the end of the third month, for instance, then we would know that about one-fourth of the Cycle had gone by. Now if we can give the year when one of these Cycles began, and subtract the one fourth Cycle (about 365 years) we would get the date of that king's reign. Each Egyptian month had 30 days and the names were:

First month, Thoth; second month, Paophi; third month, Athyr; fourth month, Khoiak; fifth month, Tybi; sixth month, Mekhir; seventh month, Phamenoth; eighth month, Pharmuthi; ninth month, Pakhons; tenth month, Payni; eleventh month, Epeiphi; twelth month, Merose.

They called the intercalary month Epagomenae.

Their first month Thoth, at the beginning of a Cycle, began on about our July 20th, and that was their New Year Day.

Since the annual overflow of the Nile began each year about the time when the sun and Sothis came up together in the early morning, and as this heliacal rising of Sothis was dropping back one-fourth day in the month, each year, and dropped a day behind in 4 years, then it would drop a month behind in 120 years, and instead of coming up the first day of Thoth, it would be the first day of the second month, Pao-

phi, and in another 120 years it would occur the first day of the third month, Athyr, etc., etc.

The Egyptians often held a feast on this Sothis occasion and if it be found that an inscription stated that this feast occurred on the first day of Paophi, we would know that 120 years had gone by since the Cycle began (if they always counted 365 days to the year and never set the beginning back or forward) and this gives mathematicians data from which to calculate, provided we can be sure when one of these Cycles began.

We have the statement of an astronomer named Censorinus, who lived about 240 A. D., that one such Cycle began in the year 139 A. D. If this be correct, by going back 1461 years, we get the beginning of another Cycle period, 1322 B. C., and again add 1461 and we get 2783 B. C., another Sothic period, if there were any antediluvians there to behold it; and still another period began in 4244 B. C., a few years prior to the time when Adam and Eve were dressed in fig leaves.

This is ingenious, to say the least, but how are we to apply it? If 139 A. D. was a Cycle period, then 1322 would be another, if they always counted 365 days to a year and if this 139 A. D. is correct, which nobody knows. But what of it?

They have found an inscription that one such New Year Cycle period began in the reign of "Menophres." But they do not know any king by that name. Lepsius said it was an incorrect spelling for Merneptah, and therefore he dated this king of the 19th dynasty, 1322 B. C. and dated other kings back of that time from this "proven date." But this was found to conflict with dates otherwise known, and his scheme has therefore been abandoned. Then Mahler found another

"sure thing" as a basis, a Sothic inscription in the reign of Tahutmes III, and most recent historians are dating kings, before and after Tahutmes III, from Mahler's calculation, although there is another Sothic inscription in the reign of Amenhotep I and calculations based on it do not agree with those based on the other inscription. (See pages 30-34, Petrie, vol. 2). To make Mahler's calculation agree with the inscription for the beginning of a Cycle in the reign of "Menophres," they now make this later name to refer to another Pharaoh. What right have they to do this? Why not say by "Menophres" is meant Rameses II, for by the Ussher Bible date the year 1322 B. C. came in the reign of Rameses II! The Sothic astronomical calculation seems to be such that any historian, who wants to use it, can make it prove his theory, and it holds good only until some other historian has another theory that needs substantiation.

Let me now state several reasons why no dependence can be placed in the Sothic Cycle for ascertaining Egyptian dates.

(1) The inscription on the monument or on papyrus, which is to be the basis for the calculation, must be exactly true or the result obtained would be false; but it is known that many Egyptian rulers falsified inscriptions. For instance, Petrie, p. 88, vol. 2, says that Queen Hatshepsut erased her father's name to some events and had her name chiseled on, and her successor erased her name and added his to the event. On page 86 this author tells how Seti I, of the 19th dynasty, changed some of Hatshepsut's inscriptions from her name to his, while it takes several pages for Petrie to tell us how Rameses II made a wholesale business of putting his name to every notable monument he could find, so as to increase his glory. May not many of these Sothic inscriptions have been

added hundreds of years after the actual occurrence, or so changed as to make them unreliable?

(2) We are not certain, at all, that the ancient Egyptians always counted 365 days to the year. It is most likely, for a long time, they only counted 360 days and added the 5 days to the end later. Petrie, p. 244, vol. 1, says that king Aseth, or Assis, one of the Hyksos rulers, states in an inscription that he "revised the Calendar and added five days to the year." Petrie thinks this is a mistake because it would spoil his whole astronomical scheme. If we are going to believe any of these inscriptions, I am in favor of believing this one, for it is the most reasonable of all. These Hyksos came from Asia, where a pretty accurate year length was known, and it is quite reasonable to suppose that one of these kings would do this very thing, when he observed how far wrong the Egyptians were in calling 360 days a year. Besides it is known that even after 365 days were counted a year, Egypt still used 360 days in some calculations.

(3) One historian will not accept another's astronomical conclusions, but each makes his own calculations based on a separate inscription, and arrives at a different conclusion. For example, Lepsius took the inscription occurring in the reign of "Menophres." But when Naville discovered Pithom and Rameses, and all historians wanted to date the Exodus about 1300 B. C., they immediately dropped Lepsius' data and took new data and arrived at an entirely new result. (Petrie, vol. 2, p. 33, and *Dated Events*, p. 20.) They now accept Mahler's calculation which differs from that made by Lepsius by 120 years. Remember, too, that these discrepancies occur centuries this side of the obscure Egyptian period.

(4) Nobody knows, to a certainty, that 139 A. D. is a true statement as to when one of these Cycles began. We

have the mere statement of Censorinus and we do not know whether he was telling what he actually knew or only guessing at it. Suppose he was wrong 100 years or 500, of how much account would ancient calculations be, based on what he said?

(5) The very plainest of all inscriptions concerning the Sothic New Year ever found in Egypt was during the reign of Queen Hatshepsut, when she is made to say that she was crowned on "New Year Day, the first day of Thoth". If that be taken as the basis for a calculation, it knocks off 300 years from ancient Egypt and puts the Exodus in the days of King David! They ignore this inscription because they cannot use it. They also ignore several other inscriptions that do not count to suit them. You can prove ancient Egyptian dates by the Sothic cycle about as accurately as you can prove the age of the man in the moon by counting the wrinkles on his chin.

(6) There are very many indications that several new rulers set the year back, or forward, so as to have it coincide with the first of Thoth. The inscriptions of Hatshepsut and Rameses III indicate that. Breasted intimates so much, p. 29, vol. 1. If they did this, the Sothic cycle would cease to be of any use at all thereafter for finding the date of more ancient happenings.

(7) Finally, Beecher's *Dated Events*, on p. 19, proves conclusively that these results arrived at by the Sothic calculations contradict the Assyrian dates, that these same authors accept and use in other cases, neither do the Sothic conclusions agree with the sum of the minimum Egyptian dates. If my readers turn back to Chapter V, they will see that I prove that Shishak was reigning at about 1000 B. C., and that the Assyrian dates were too short, as the minimum

Egyptian dates added together give more years. The same thing is true reaching back to the time when the historians apply these astronomical Sothic calculations. Any reader can see this for himself on pages 426-433 of Breasted's Egyptian history.

Therefore, my firm belief is that there is nothing certain in this scheme for counting dates and I drop the matter with this quotation from Beecher: "Each claim in this Sothic calculation has links of solid steel of mathematical calculation tied together in places with rotten twine of conjecture."

This Sothic calculation is one of the "sure things" that is depended upon to overthrow the chronology of Genesis, Exodus and the books following. Other people may pin their faith to these dog star dates, but I cannot see my way to abandon the Bible for something that is contradicted, not only by the Word of God, but by the Egyptian monuments, Manetho's history and the Assyrian chronology as well. If a man cannot accept the dates compiled from the Bible, he certainly has too much conscience to accept something else a thousand times more unreliable.

As I now leave the subject of the Sothic cycle and Egyptian history in general, I desire to have my readers remember that I have traced Egyptian history back to about 2100 or 2200 B. C., to where the Hamites came into the Nile valley through the Isthmus of Suez from Asia, and I also alluded casually to the fact that a second Hamite people, soon afterward, came into Egypt by a different route; from Shinar, by way of Arabia, Abyssinia, Ethiopia, etc., to the upper Nile, and after uniting with the first Hamites, on the lower Nile, formed the Fourth dynasty and built the great pyramids. Fearing that my readers may take these things to be mere idle words, I must here satisfy them that this is real history.

We have no proof at all that the Hamites, when they came into Egypt found any people already there. You will sometimes see vague hints in some histories that these Hamites found Negroes or Negritos, an indigenous race, in Egypt and drove them out. That is mere speculation and conjecture and not true at all. I do not believe there was a colored man on the continent of Africa when the Hamites reached Egypt, and it is only on the later monuments that we begin to see the Negroes pictured; and I shall show in its proper place that the Negroes are an offshoot from the Hamites. As I shall show later, there were likely thousands of antediluvians in Africa, but they all perished before the Hamites came and the former were not Negroes. A prehistoric Negro skull or bone has never been found in Africa or anywhere else.

On page 455, vol. 2, Ridpath says, "The original occupancy, then, of the Nile valley by the white races was certainly by the incoming of the Hamites, first into the eastern delta," and so says every other historian whose opinion is worth quoting. These first Hamites were an agricultural people, but they were soon joined by other Hamites, who came from higher up the Nile, and the second immigrants immediately took control at Memphis, where the earlier Hamites had settled. These second immigrants had originally come into upper Egypt from Ethiopia, the region reaching from the upper Nile to the mouth of the Red Sea, all Africa east of the Nile valley. These second Hamites were Cushites and had come from ancient Chaldea, inhabited by the Sumerians, who were Cushites, a family of the Hamites. Ridpath on page 444 of vol. 2 says: "It is easy for the ethnographer to see in the features and person of the ancient Chaldean the anti-type of the Cushite, the old Arabian, the Hamitic Canaanite and even the Ethiopian and Egyptian." The

original stock of all Arabia, Abyssinia, and Africa were Hamites. This author, on page 450, says: "It was through the strip of territory, lying between the mountains and the Persian Gulf, that the earliest tribes of Hamites made their way into the southwest, and throughout the whole of southern Arabia are found linguistic traces of this ancient people." This author tells how ancient Hamitic inscriptions are found all along their journeys across Arabia and over the Red Sea into Africa. This author says, on page 452: "It will thus be seen that the Hamitic branch of mankind, which we have been tracing, was brought to the southern neck of the Red Sea, and if we attempt to trace the Hamites beyond their crossing into Africa, we shall find them pushing on southwest," and finally this stock of Hamites joined the others already in Egypt on the lower Nile.

I have thus carefully followed both migrations of Hamites into Egypt because I use these facts for interesting deductions elsewhere.

I want my readers to keep in mind that I have conclusively proven in this and preceding chapters:

(1) That Bible dates and Bible chronology from the end of the Old Testament to Solomon's time, 1000 B. C., are correct, and that the Assyrian chronology is short 44 to 51 years from Ussher's and Beecher's dates.

(2) That Amenhotep III and Amenhotep IV reigned in Egypt at the precise time when Joshua was overrunning Canaan.

(3) That the first Egyptians came from Asia and were descendants of Ham.

(4) That other Hamites (Cushites, sometimes called Ethiopians) coming by way of Arabia, joined the first immigrants at Memphis on the Nile.

(5) That there is not one thread of truth in the statement that Egypt was inhabited by Hamites as far back as the Deluge, and that therefore there is perfect agreement between the true history of Egypt and the Bible, when the latter by Ussher's chronology puts the Deluge at about 2348 B. C.

Let us now take up the history of most ancient Babylon, or more accurately, that portion of Asia lying south and west of the Caspian Sea. I believe this region was peopled by the post-diluvians a good many years before Egyptian civilization began, after the Deluge.

MAP OF EGYPT AND BABYLONIA

CHAPTER VIII

THE COUNTRY AND CITIES OF ANCIENT BABYLON.

Babylonia is now a torrid desert in summer and a swamp in the season when the rivers overflow. The country is inhabited by a few wandering tribes of ignorant Arabs, about the most degraded people of the entire earth. Scattered over the desert, are great mounds of earth and sand rising scores of feet above the plains. These are the places where cities once existed—Babylon, Nippur, Ur, Erech, etc., etc. When these cities flourished, the whole of Babylonia was a net-work of canals, distributing the waters of the Euphrates and Tigris to all parts of the valley, and it was one of the most fertile regions in the world, rivaling the Nile valley itself. The ancient cities in this valley were built of sun-dried bricks, sometimes faced by burned bricks. Every time a city was overrun and destroyed by an enemy, which was very frequent, and the inhabitants returned to rebuild, they had to level down the mass of sun-dried bricks, which had by that time become unfit for use, and begin another city at a new and higher level. The baked bricks were often hunted out and used a second or third time. Finally, a few years prior to the Christian era, the cities were destroyed for the last time and never to this day rebuilt. For 2,000 years the whole region was abandoned. The wolf, the jackal and the owl reigned supreme, disturbed occasionally by some dirty Arab who happened to go that way. A hundred years ago, travelers were attracted by these immense mounds, scattered over the valley, from out of which protruded brick towers and walls. It excited the curiosity of the scientific world and explorers were set to work to dig into these mounds. They were astonished to find, buried under many feet of

A CUNEIFORM ACCOUNT OF THE CAPTURE OF BABYLON (538 B. C.)

(From the Cylinder of Cyrus)

(From "Monuments and Old Testament"—by permission.)

debris, whole libraries of inscriptions written on cylinders, steles and especially on baked clay tablets. But nobody could read a word of it. The writing was not by the use of the alphabet, such as we use, but was a series of lines and angles made by a pointed instrument on clay tablets, while they were soft like concrete before it hardens. Then these tablets were allowed to harden and the more important were baked, so that they became almost as indestructible as slate, concrete or stone. Tons of these tablets have been found, containing the religious and political history of these ancient cities and peoples. On another page, in this chapter, I reproduce a page of this cuneiform writing taken from *Monuments and Old Testament*—by permission of its author, Prof. Ira M. Price.

One traveler found in Persia at Behistun some inscriptions, written in this old Babylonian cuneiform, as these strange marks are called, and also in two other languages, ancient Persian and Susian. He and others went to work to read them. They found that the three language inscription was the same thing written three times, because away back then there were three peoples living at that place who used these three languages, just as in Christ's time the inscription over the cross was in Latin, Greek and Hebrew. Only a few years went by until the strange language could be read, and thus the secrets of this lost race of people were unlocked, and hundreds of English books now tell us what these cuneiform tablets reveal about ancient Babylon; and the facts brought out by these tablets have closed the mouth of many a critic of the Bible. Before the discovery and translation of these tablets, skeptics sneered at what the Bible said about Sennacherib's army, about Sargon, Pul, Nebuchadnezzar, and especially Belshazzar. But they never mention Belshazzar

now; it is some other part of the Bible they attack now, and ere long they will be forced to capitulate again and move on.

When explorers go to the ruins of one of these ancient Babylonian cities, at the top they find pieces of broken pottery etc., belonging to the latest occupants, possibly the Parthians; when they scrape off five or six feet more they come down to another level where the bricks and corner-stones bear the name of Nabonidus, Ashurbanipal or some other ruler of 550 to 675 B. C., then deeper down come other levels with the pavements of Burnaburiash, Hammurabi, Dungi, Ur-gur, Naram Sin, Sargon I, and beneath that some Sumerian inscriptions and other relics and then virgin soil. As the interval between the cities and inscriptions which follow the Flood and those which preceded, is so short no explorer can tell when he digs below Naram Sin and Sargon whether the relics he finds and the kings' names are post-diluvian or antediluvian. We know some of these kings belong before the Flood because the tablets say so. I have sometimes conjectured whether all we find in the ruins of some cities like Shurippak, where the Babylonian Noah lived, do not belong to the antediluvian period, for this city and some others were never rebuilt after some early catastrophe overthrew them. That disaster most likely was the Deluge. See what Prof. Clay says about Bismya, p. 24 and 25, which is another city that was early overwhelmed and not rebuilt.

If an explorer in uncovering any ancient Babylonian city finds several feet of debris, between one pavement and the next below, he at once concludes that an immense number of years intervened. They would like to accept a statement made by Nabonidus that Naram Sin lived 3,200 years before the former's time, and to do this they put 1,000 years between the time of Ur-gur and Naram Sin. But in all these cities

the pavements of these two kings are quite close together. They explain this by saying that Naram Sin's pavement was probably kept clean. The fact is, the amount of debris, between the level of one king's time and the next above, is no indication whatever as to the length of time. It was probably not a hundred years between Naram Sin's time and that of Ur-gur. It is like the old plan of counting the age of the Mississippi valley by the yearly river deposits, or the age of a prehistoric cave bone by the thickness of limestone deposited over it. One "eminent" scientist (Anstey, p. 89) calculated that it would take 300,000 years for 5 feet of stalagmite to accumulate in Kent's cave in England covering a prehistoric bone; but another equally eminent scientist, without having seen the other's figures, calculated that it would take 250 years, a slight difference of only 299,750 years! This is just as near as they can come by such calculations in these Babylonian cities.

Prof. Clay, in the Feb. (1916) *National Geographic Magazine*, says that Nebuchadnezzar informs us that fifty years was enough to cause a temple to decay if it was left uncared for. This is why debris accumulated so quickly, and why several feet of such may mean but a very few years.

The ruins of the ancient city of Nippur covered 180 acres, 90 acres on either side of a canal, which in the book of Ezekiel is called the "River Chebar" and it was near this city that many Jews were carried in the Babylonian Captivity.

Now, what do all these excavations and discoveries tell us as to the age of ancient Babylon?

It is admitted by all reputable historians that the present races of men had their origin in western central Asia, and while a few place the original home farther east in Asia than Mesopotamia, the concensus of opinion is that this valley or the

mountain north east was the original home from whence the whole earth was peopled. In a later chapter I shall quote a number of the best authorities, all of whom hold this view.

Mesopotamia means "between the rivers"—the Euphrates and the Tigris, and is often simply called the Euphrates valley. Most anciently the upper part of this valley was called Asshur but soon took the name Assyria by which it has ever since been known. The lower part of the valley was most anciently divided into a northern part, named in the Sumerian language Uri and later called Akkad; while the Sumerian name for the southern part, which bordered on the Persian Gulf, was Kengi and was by the Semites known as Sumer and in Genesis 11:2 is called Shinar. This lower part of the valley, made up of Akkad and Sumer, is generally known as Babylonia or Chaldea.

In Assyria the most ancient cities were Nineveh, Calah, Opis and Asshur, two of which are mentioned in Genesis 10:11. In the southern half of the valley, which we shall generally call Babylonia, were the cities mentioned in Genesis 10:10, 11 and some others the most noted of which were: Erech, but called by the Sumerian's Uruk and its ruins are now called Warka; Ellasar, or Larsam, whose ruins go by the name of Senkereh; Ur, the city from which Abraham came, the ruins of which are called Mugheir; Shirpurla, or Lagash, whose ruins are known as Telloh; Nippur whose ruins go by the name of Niffer; and Eridu whose ruins are called Abu Sharain. These cities were in the south part of Babylon, while farther north toward Assyria were Cutah, or Kutha, the ruins of which are known as Tel Ibrahim; Sippara, now called Abu Habba, near which was the very ancient city Agade, the capital of Akkad (Accad). There were also Calneh, Kish (Cush), Borsippa and the most noted of

them all, Babylon (Babel). I think the oldest of these was Erech, built by Cain and named Enoch (Gen. 4:17), but almost as old were Eridu, Shirpurla, Shurippak (Fara), Nippur, Kish, Sippara and Ur.

If the Bible account of the destruction in a world wide Flood of the antediluvian races, except Noah's family, be true, there were two beginnings of the human race—one from our first parents, whether that be Adam and Eve or Mr. and Mrs. Monkey, and the second from Noah's family, after the Deluge. It is this last beginning of the race that I am talking about. But whether there was or was not an universal flood, all history points back to Babylonia as the section from whence all races came, and therefore we can, for the time being, ignore the Flood and ask this question: At what date were these first cities, mentioned above, originally built in the Euphrates valley? This will virtually tell us when the present races of men originated, for there, or near there, they lived first. Can we trace the history of Babylon back to the time when Kish, Erech, and Ur were inhabited by the Sumerians, the very first people who lived there after the Flood? Was it 2300, 3000 or was it 5000 B. C. or even a million years ago, as some fools say? If it be considerably more than 2348 B. C. then Ussher's chronology is incorrect, and if it be much more than 3000 B. C., then we must abandon all chronologies based upon the Bible and admit that the whole thing is not understood, or is a fraud.

I think I have shown conclusively that Egyptian history cannot be traced back within 100 years of the Flood, but the first Egyptians came from western Asia, in or near ancient Babylonia; therefore the latter is still older, the very oldest civilization in the world, older than Arabia, Phoenicia, China, India, Persia or Egypt—but how old?

CHAPTER IX

BABYLON FROM 747 B. C. TO HAMMURABI'S TIME.

In chapter V, I have shown how Ptolemy's beginning date, 747 B. C., is generally accepted for Babylon as well as for Assyria and Egypt. Back of that time, Babylon kept no year by year chronology. There have been found certain kings' lists, arranged into several dynasties, reaching back to the beginning of dynasty I of Babylon, in which Hammurabi was the great figure. How can we span this period from 747 B. C. to Hammurabi, the sixth king of Babylon's first dynasty?

We have already shown in chapter V, that Burnaburiash and his grandfather, Kadashman-Bel, both of Babylon, wrote some of the Amarna letters to the two Amenhoteps, just back of 1400 B. C. That pretty well fixes the chronology of Kadashman-Bel of Babylon at 1450 B. C. What intervened between this ruler and Hammurabi? That period is covered by parts of three dynasties, and the kings' lists give them as follows:

(1) Dynasty I of Babylon, 304 Years.
(2) Dynasty II of Sisku, 368 Years.
(3) Dynasty III, the Kassites, 576 Years.

Those historians, who are anxious to run this history back as far as possible, have all along been adding the part of dynasty I, following Hammurabi, and the whole of dynasty II, to that part of dynasty III, down to Kadashman-Bel, who was probably about the 9th or 10th king of dynasty III, to get the years between this last named king and Hammurabi. This made Hammurabi's date from 2500 to 2300 B. C., according to the historian who handled the figures. This

would have overthrown the Ussher dates for Abraham, who was Hammurabi's contemporary. But as the evidence comes in, it is found that dynasty II never ruled at Babylon at all, as was supposed, but at Sisku and it was existing at the same time as dynasty I, and that dynasty III, the Kassites, came from some foreign country and subdued both dynasties, I and II at the same time, so we have to take off at least 368 years.

Our historians have been pulling hair over the chronology of this period for years. At first they made Hammurabi to reign 2506 B. C. (Oppert's calculation, p. 109, vol. III, *Enc. Bri.*) But the new evidence has changed all this, so that historians have been compelled to bring Hammurabi's date down from 2506 to about 1900 B. C.

I have already told how Nabonidus, about 550 B. C., had, in digging down to a foundation of Naram Sin, said that ruler reigned 3200 years earlier. This made the latter 3750 and his father Sargon I about 3800 B. C. Nabonidus also said Hammurabi lived 700 years before Burnaburiash. The correction made as to dynasty II, makes it certain that neither of these statements, made by Nabonidus, is true; and just here I desire to quote from the *Enc. Bri.*, vol. III, p. 110: "These considerable reductions in the dates of the earlier dynasties of Babylon necessarily react upon our estimate of the age of Babylonian civilization. The very high dates of 5000 or 6000 B. C., formerly assigned by many writers to the earliest remains of these Sumerians and to the Babylonian Semites, depended to a great extent on the statement of Nabonidus that 3200 years separated his own age from that of Naram Sin." This writer in the *Britannica* then goes on to tell how Radau, and other over-anxious authors, tried to extend this period but failed, and now a much shorter time must be accepted, and that Hammurabi's date must be reduced to

about 1900 B. C. and consequently other more ancient rulers likewise reduced.

This then, gives us a fairly accurate date for Hammurabi. If his dynasty began about 2000 B. C., and he was its sixth king, these five serving 100 years, (Goodspeed, p. 108) then Hammurabi was reigning about 1900 B. C. and as he was the Amraphel of Gen. 14:1, a contemporary with Abraham, and as Ussher gives the date of Abraham's going into Canaan as 1921 B. C. and his meeting Amraphel was still later, the Bible and profane history agree that about 1900 B. C. is Hammurabi's date.

Before his day in Babylon there were only "City States," that is, scattered tribes centered about some walled town, each worshipping its own idol god, placed in a temple sacred to its worship. Only under two or three rulers, prior to Hammurabi, do we know of any serious attempt to concentrate these separate cities under one government, and that was likely of no more importance than a similar attempt on the part of Tecumseh or Sitting Bull among the American Indians, although the inhabitants of ancient Babylon were ahead of the Indians of the Mississippi Valley in literature and agriculture, but not so far ahead after all, of those of Mexico, Yucatan and Arizona.

Prof. Kent of Yale, a noted author, and critic, who makes the following statement about Hammurabi's date only because the truth compels it, on p. 9, says, "The great Hammurabi, whose reign of 43 years must now, in the light of a recently discovered royal chronicle, be dated not earlier than 2100 and probably about 1900 B. C."

Johns' "*Assyria*," p. 42, says that Shamshi-adad was Hammurabi's contemporary and on the next page the author gives 1900 as the former's date. This necessarily places

Hammurabi 1900 B. C. Another computation by the same author on p. 72 of his *Ancient Babylonia* also gives this king that date.

In this connection I notice that Prof. Clay of the University of Pennsylvania, in his *Light on the Old Testament from Babel* (1907), who there gives Hammurabi's date as 2100, in his article in the *National Geographic Magazine*, Feb., 1916, gives it as 2000 B. C. Later on he will drop another 100 years.

We now have Hammurabi's date, 1900 B. C., and it is the most ancient date that can be reached with any degree of certainty from profane history.

Now, let us penetrate the dark period of Babylon's history prior to Hammurabi.

CHAPTER X.

THE DATE OF MOST ANCIENT BABYLON.

The very earliest post-diluvian inhabitants, we know of, in ancient Babylonia, were the Sumerians. Their vases, statues, limestone slabs and granite blocks are found containing inscriptions. These Sumerian inscriptions and other relics are found near the bottom of these ruined cities, we have been describing. These are the people who used that peculiar style of writing called cuneiform, and the Turanian language they used was older and not a bit like that used by later Babylonians. After they had built these ancient cities, Nippur, Eridu, etc., they were overrun by another race, the Semites, whose language was different. Doubtless, these new-comers could write, before they conquered the Sumerians, but they seem to have adopted the cuneiform writing, used by the Sumerians, for their own language, and for some time both languages were written in the same cuneiform, and the Semites studied the more ancient language, just as we do Latin and Greek. The sample of cuneiform, shown in a former chapter, is Semetic language in Sumerian characters.

We find the names of many rulers of these most ancient Sumerians, such as En-shag-kush-an-na, Lugal-shag-Engur, Ur-Nina, Lugal-zaggisi, etc. No historian or explorer has the slightest idea how long these kings ruled or the order in which they came. I could quote pages from any of the books describing the Sumerians, and all admit there is nothing to indicate time or order when we talk about these people.

Prof. Clay, in his recent excellent book, *Light on The Old Testament From Babel*, says, on p. 44, "Exactly in what order these names are to be placed, remains at present uncertain," and on p. 37, "It is impossible to estimate the length

of the period." Hermon V. Hilprecht of the University of Pennsylvania, one of our greatest explorers and archaeologists, says, on p. 383 of his *Explorations in Bible Lands,* that at the time of the Sumerians "a number of petty states, each consisting of nothing more than a walled city, grouped around a well known sanctuary, are constantly quarrelling, victorious today, defeated tomorrow."

In the *National Geographic Magazine*, Feb. 1916, Prof. Clay upholds the extreme date for Babylonia, holding that it will not harmonize either with the Ussher or the Septuagint chronology. But he is not able in his entire article to produce any except this argument to uphold his more ancient dates: "In order to show that the period was longer, it is only necessary to mention that about 100 rulers of Babylonia prior to Abraham are now known." To show how futile this is as a proof of his contention, I refer the reader to my quotations above from Prof. Clay's book. There may have been a score or more cities at one time each with a ruler. In fact we know that was the case nearly all the time preceding Abraham. What he brings forward to back up his statement is no indication at all of the length of the period. One hundred rulers might not indicate even one century if they were "victorious today, defeated tomorrow." I also quote elsewhere from Prof. Clay to show that some of these kings belonged back of the Deluge.

It is likely Prof. Clay got his data for this Babylonian period as Goodspeed tells, p. 37, "Huge gaps occur in the course of historical development, to be bridged over only partially by the combination of a few facts with more or less ingenious inferences or conjectures," and on p. 42, "For the chronology of Babylonian history before that time (Hammurabi's), the sources are exceedingly meager, and all results,

depending as they do upon calculation and inference from uncertain data, must be regarded as precarious."

Back of Hammurabi's day the nations were mere tribes and their wars were no more important than that between small tribes of Indians in America at the time of its discovery. Rawlinson, p. 43, says, "So far as architecture goes, the Babylonians of B. C. 2300-2000 were not in a more advanced condition than the Mexicans before the Spanish invasion." For all we can tell, from what we find of their remains, these Sumerians probably occupied Babylon but a short time. It is a no wilder guess to say one hundred years than it is to place it at one thousand years or more.

The Sumerians are supposed to have been a round headed, black haired people; but this is only guessed at because statues, found at one of their oldest cities, Telloh, represent people of that appearance. They wore no beards and seem to have shaved their heads. Their enemies called them black heads.

As I have said, the Sumerians were overrun by the Semites, an altogether different race. The latter were taller, wore long beards and spoke a language akin to the Hebrew. They likely came from the more mountainous country to the north or northwest. They were the descendants of Shem. Sharrukin, or as he is generally known, Sargon I, was their first king and he seems to have gotten control of practically the whole of Babylon. His city was Agade, the capitol of Akkad. Very little is known of Sargon except mythological tales, but more is known of his son Naram Sin who also probably ruled all Babylon. The latter built temples and laid pavements in many cities, the bricks of which bore his name. When these two kings lived, we do not know. All we know to a certainty is that they followed the Sumerians and preceded Hammurabi. The Nabonidus statement places Sargon 3800

B. C., and as Hammurabi reigned about 1900 B. C. it would put nearly 2000 years between these rulers. The explorer, E. J. Banks, who examined, at Bismya, the layers of debris between these rulers, on p. 205 of his book, says he does not believe any such number of years intervened. Prof. Winckler says 2,000 years is certainly 800 years too high, and when he gives chronology reduces it still more. It is probable that less than 200 years intervened. Between Naram Sin and Hammurabi we have a number of kings, the chief of whom are, beginning with Hammurabi and going back of his dynasty: Gimil-Sin, Bur-Sin, Ur-Ningursu, Dungi, Ur-Gur, then Naram Sin and Sargon I. The above kings, and those still on back of Sargon, (if all post-diluvian) likely occupied that land for less than 300 to 450 years.

In most histories my readers will pick up, they read that Babylonian history runs back from 4000 to 6000 B. C. What are the facts, if there be any facts, from which calculations are made that give such results? The date of Hammurabi is the most ancient (1900 B. C.) that can be gotten in the usual way. Going on back, they take Nabonidus' statement that Sargon lived 3800 B. C. Then they tell us that Haynes, the explorer, found at Nippur, from top to virgin soil, a total of 60 feet of debris, and Sargon was half way down. Then, as this city made all this accumulation back of A. D., double Sargon's date and they get 7600. But they know Sargon's date is wrong, so they ease their consciences by reducing his date 1000 or more and thus reduce the oldest Babylonian date to 4000 or 6000 B. C.

Shall we accept this? They ask us to abandon the Bible and take their figures thus arrived at. I am unwilling to do so. It is likely Sargon lived about 2100 B. C., and the 60 feet of debris carries us back to Creation. Double the 2100

and we get about the Bible date for Creation. But we cannot tell, nobody can tell how fast this debris accumulates at one time as compared with another. The Euphrates and Tigris overflow all that region in the flooded season. At first the cities were on the level. The houses were of sun-dried bricks, possibly more often merely mud structures. After every great inundation they rebuilt, leveling up and filling in to get above high water. Possibly the first 30 feet represent less than half the time of the next 30 feet. It is about as if we ascertain how tall Josiah Allen was at 60, if he was 5 feet tall at 15, by multiplying by four. They have no data for the period back of Hammurabi. It is only estimate based on mud and it is just as reliable as that much mud!

Those historians who talk about the Babylonian civilization running back of the Christian era 3,000, 4,000 or 5,000 years have no more to substantiate their theories than has another writer who, in a jocular vein, describes the wife and family of the man in the moon and gives their ages.

We have the greatest reason to believe that the Sumerians were the children of Cush, a son of Ham; that they took possession of cities in Babylon that had been inhabited before the Flood, and that some of the relics and even inscriptions found in the bottom layers of these ancient cities are antediluvian. These Sumerians took possession of and built upon a civilization and a religious system left behind when men were overtaken by the Deluge. In fact, we should call the Sumerians neo-Sumerians, for I believe the real Sumerians lived in Babylonia before the Deluge and theirs was the race of Cain. The later post-diluvian Cushite Sumerians under Nimrod reinhabited the cities of Cain and adopted his language, his religion and his civilization. I have no doubt but that some of the relics unearthed in these cities may have be-

longed to a time scores of years before the Flood. Even the names of some of these Sumerian kings are antediluvian.

I have said a number of times that the Nimrod Cushites built upon the ruins of a civilization that existed in Shinar before the Flood. This is exactly what the Babylonians themselves said. It was as real to them as the Civil war to us. Johns' *Ancient Assyria*, p. 3, says, "They glorified their ancient cities by ascribing to them a foundation in the ages before the Flood." The great historian Boscawen says that a Babylonian inscription now in the British Museum reads, "These are the kings after the Deluge." This statement implies that their historical tablets contained other kings who had reigned before the Flood.

Prof. A. T. Clay, in the *National Geographic Magazine* for Feb. 1916, says that a recently discovered, Sumerian tablet calls the Flood hero Ziugidda (instead of Noah) and Clay says, "It has been suggested that the Ziugidda tablet belongs to a series, fragments of which have been found, and that this series contained lists of kings who ruled before and after the Deluge to the time that the table was written."

I have now shown that the post-diluvian history of Babylonia, like that of Egypt, does not reach beyond Ussher's Flood date and that western Asia was the first home of the Noahic races. Consequently, no other peoples anywhere have a history reaching back to the Deluge, since all other peoples emigrated from there.

But the Sumerians, Egyptians and the Semites are but a portion of the human family that spread over the earth from western central Asia. Whence came the Aryans, the people of India (whom Ridpath calls Indicans) the Chinese, the Greeks, the Germans, the American Indians, the Malays and the Negroes? Our next chapter will reply.

CHAPTER XI.

ORIGIN OF OTHER ANCIENT PEOPLES.

I have now traced the oldest two civilizations, Egypt and Babylon. We have found that, amid the exaggerated stories about how far back Egypt can be traced, it is impossible to prove that she was peopled much back of 2000 B. C., possibly 2100 or 2200 B. C. I have also shown that the first Egyptians came from Asia. Ridpath, p. 447, vol. 2, says, "These Egyptians were descendants of the older Hamites in Asia," and on the same page he says, "Chaldea and Elam were anterior to Egypt." But I have also carefully gone over ancient Babylonian chronology and history, and find that there is no proof whatever that her civilization reaches much beyond the beginning of Hammurabi's dynasty, 2000 B. C. There is nothing but exaggerated guess-work that places the Sumerians, Babylonia's first people after the Deluge, beyond 2348 B. C., remembering that they followed the race of Cain who were the real antediluvian Sumerians.

How do we account for the Aryans, who in remote times occupied the plateau of Iran, southeast of the Caspian Sea, and later spread east into India and west all over Europe and now also occupy nearly all of both North and South America? If, as Genesis says, the second beginning of the human race took place in the vicinity of the Euphrates Valley, about 2348 B. C., are the Chinese, the Malays, the American Indians, the Negroes and the Negritos, as well as the Aryans, descendants of the sons of Noah, and have all originated since 2348 B. C.?

If the history of any of these extend many years back of 2348 B. C., then Ussher's chronology fails and, to a great

extent, the whole Bible goes down with it. Is it possible to derive the yellow man, the brown man, the red man and, especially the black man, from the sons of Noah?

Right here I must gently and kindly remind Bible critics that they, too, are in the same boat with me, in solving this problem. All reputable historians and ethnographers say that the human race is a unity; that is, all branches of the human family, from the whitest to the blackest, came from the same original stock, or first parents, and that the birthplace of the present race was near the Caspian Sea.

Do not take my word for this. Ridpath, p. 21, vol. I, says: "All men are from one original stock." This author repeats this, in nearly the above words, time and again, in his books. (Pages 120, 127, 152, of vol. I). He also emphasizes the fact that the races came from that first central Asiatic home. On p. 536, vol. 2, he says: "On the whole, it may be said that the theory of a monocentric origin of the human race gains under additional facts and the readjustment of right reason." Haddon, p. 13, quotes the ethnologist Kropotkin as saying "Mesopotamia was the cradle of civilization," and on p. 19, he says, "The earliest civilization of the world arose north of the Persian Gulf among the Sumerians." Prof. Wright, p. 395, says, "The unity and the substantial anatomical equality of the races of mankind become more evident upon careful scientific investigation," and on p. 441, "It is significant, moreover, that the original center of the human race is located by the Hebrew's Scriptures somewhere in the vicinity of that place which has been indicated by all scientific inquiry." In the latest edition of the *Enc. Bri.*, under "anthropology," the unity of mankind is held in a summing up in these words: "On the whole, it may be

asserted that the doctrine of the unity of mankind stands on a firmer basis than in previous ages." In other words, it is held by nearly all scholars, Bible students, skeptics, critics, scientists and historians that at some time in the past, one family of human beings lived near the southern end of the Caspian Sea, and all other parts of the world were uninhabited. There is no dispute on that point, except by a few extremists, who without sense or reason assume many primitive centers, like Prof. Keane, who had all men, from many centers, descended from apes, one center being placed by him in the Esquimaux country where there never was a monkey or ape, even from the remotest geological times.

Now, since it is true, that all are agreed as to where the first home of mankind was located, and that all peoples came from one human or simian pair, then it is plain that the Bible student is only confronted by the same problem as the "eminent scientist"—that the race of one color came from that of another color. The Bible holds out that the original family (Noah's) was likely a comparatively white race, similar to the ancient Sumerian, Semite and Japhethite, while the evolutionists generally assume that the original man was a black Negrito. But I can see no greater difficulty in producing a black man from an original white stock than vice versa; it is all the same problem. If all races came from one central stock in Asia, then the black man had to come from the white or the white from the black. A blind man can see that the Bible student has no greater difficulty on his hands than the Bible critic. Let me correct that statement: I shall have much less difficulty in deriving the black from the white race, for the reason that the lines of migration extend outward from the Caspian region like the spokes of a wheel, and the blacks are found far out on the spokes while the whites are at the center

and always have been there. No black race ever lived in that Caspian region. If the black man was first, then we should find him at the center and the derived races far out the lines of migration. The truth about all these races is this:

Just a little back of 2000 B. C., we find Hamites in Egypt, the ancient Canaanites going with them from Mesopotamia as far as the Mediterranean coast, where they halted in Palestine and Phoenicia. We find the Sumerians, who were Cushites, in the Euphrates valley; the Semites in Armenia, Elam and Aram, while the Aryans, the descendants of Japheth, were south of the Caspian Sea in Iran.

For some reason, the Cushites in Babylon, all at once, swarmed out all over the earth. The Bible (Gen. 11:8, 9) gives a reason, but profane history is mystified. Ridpath, p. 450, vol. 2, says: "We don't know what caused the Hamites to leave Chaldea." They went east, west and south and reached all parts of the earth ahead of all others. Going east, they overran the Semites in Elam and ever after held that region. They went on east, under the name Dravidians, and settled all along the cost of India as far as Ceylon, and when pushed on by the later Aryans, they developed into the brown races and peopled the islands in the Pacific Ocean, and still later degenerated into the Negritos of the Philippine Islands and Java, the Bushmen of Australia, and other such peoples. A branch of these early Cushites from Chaldea or Elam became the Mongols who peopled China, Japan, Siberia, and later crossed over into America and became the American Indians. It is even thought that the Pacific branch of the brown race may have reached Central and South America from the Pacific. Later the Aryans followed up the Dravidians into India and mixing with them, became the people of India, sometimes called Indicans.

Another Cushite swarm from ancient Chaldea followed the coast through Arabia, over into Africa and on south into the equatorial regions and degenerated into the Negroes, and thus peopled all central and southern Africa. They also followed the Mediterranean coast into north Africa and joined that stream of Hamites, or Cushites, that had crossed into Africa and Europe from Asia Minor.

That stretch of country from Elam, and in fact from central India, west to Elam, then through Arabia, across the Red Sea into Abyssinia and Nubia in Africa was anciently called the "Land of Cush" and the people are referred to in the Bible and among the Greeks as Ethiopians, but they were not Negroes. As they penetrated south into Africa, they, as I say above, degenerated into real Negroes. Edward Fountaine's *How the World Was Peopled,* p. 199, says, "In regard to the origin of the black and wooly headed races of tropical Africa and also the Hottentots and Kaffres, I think that the evidence is almost conclusive that they are descendants of Ham, and that they emigrated from Egypt."

A third swarm, from the Hamitic settlements north of Palestine, crossed into Crete and the nearby Aegean Islands. When the Aryans later reached these islands they found these Hamitic Aegeans ahead of them. They, like the Iberians, Basques and Etruscans, farther west in Italy, Spain, etc., were a part of the Hamitic aborigines who are included under the name "Mediterranean race."

We are hearing it said these days that the Aegean, or Minoan, civilization, with its chief and oldest seat on the island of Crete, is as old as 4000 or 5000 B. C. The truth is there is not a scrap of chronological evidence coming from Crete or adjacent islands on which we can base a date. All we know is that just back of the final overthrow of the Aegean

peoples by the Aryans, about 1000 B. C., was this ceramic civilization.

If it were not for the fact that Minoan, or Aegean, wares from these islands were exchanged for Egyptian art, in the 12th, the Hyksos and the 18 dynasties, we should not know whether the Minoan civilization was in existence as much as 100 years prior to the Aryan invasion. That it takes thousands of years to advance from obscurity to civilization, as the evolutionist always assumes, is proven false on every hand even in our day. Look what Japan has done in fifty years! These Aegeans from 2000 to 1500 B. C. had, before the Aryans arrived, 500 years in which to accomplish less than Japan has done in half a century!

The Cretans had a language written in hieroglyphic which, when deciphered, one of these days, will again put to shame those wiseacres who have been handing out such extremely ancient dates, generally false.

The *Enc. Bri.*, p. 246, vol. 1, says, "In Egypt at Tel el-Amarna, Petrie found 800 Aegean vases." This means that Aegean, or Minoan, civilization was, in part, as late as 1450 B. C. for that was the Amarna period. Vol. 1, p. 247, *Enc. Bri.*, says, "After 1600 B. C. there is very close intercourse with Egypt" from Crete. This, then, is about the most ancient date we are certain of as to this Cretan civilization, and the exaggerators would try to deceive us into accepting 4000 B. C. as its date! Vol. 1, p. 249, this writer says, "A good deal of anthropometric investigation has been devoted to human remains of the Aegean epoch, especially to skulls and bones found in Crete in tombs of Period Three. The result of this, however, has not so far established more than the fact that the Aegean race, as a whole, belonged to the dark, long-headed *Homo Mediterraneus.*" These Mediterraneans, as I

abundantly prove elsewhere, were Cushite immigrants from old Shinar by way of Phoenicia, and were the first people in Europe after the Deluge. During the first thousand years after their arrival and after they developed their ceramic civilization, the Aryans overtook and overpowered the Cretans. The union of these Aryans and later swarms of them with the more ancient Aegeans formed the later Greeks.

Enc. Bri., vol. 1, p. 249, tells us that Petrie found Cretan importations in Egypt which he places as early as the first dynasty. I do not believe Petrie or any one else can more than make a wild guess at this, for we do not even know whether there was a 1st dynasty, and he has no way to fix its date even if we concede its existence.

We have no proof that the Dravidians, the aborigines of India, were there much back of 2000 B. C., neither does the history of China reach within a thousand years of that date, while the Moundbuilders and American Indians possibly reached America even after the Christian era. Likewise is it as to Africa and Europe; there is not a scintilla of proof that the Negroes were in Africa beyond 1800 B. C., nor is there a scrap of evidence that the aborigines (Hamites) whom the Aryans found in Europe from 1500 B. C. to 100 B. C. were there beyond 2000 B. C.

Remember, I am saying nothing now about prehistoric men who had been all over the southern region of the eastern hemisphere, long before 2000 B. C., but they had been annihilated centuries before the Hamites reached those more distant parts of Asia, Africa, and Europe. The prehistoric man may possibly also have peopled America, back of the Deluge, but of this there is very great doubt.

The Aryans followed up the Hamites into all the world, except Africa and eastern and northern Asia, while the Semites

remained always near their original habitat in western Asia, except that the later Jews have scattered everywhere. The old original Arabs were Cushites, (called Ethiopians). Later the Semites swarmed over those regions and the Arab now is a Semite.

I have now followed the Hamite, or Cushite, branch of mankind from their original home just prior to 2000 B. C. into all parts of the earth and all subsequent to 2348 B. C.

CHAPTER XII.

PROOF THAT THE DRAVIDIANS, CHINESE, MALAYS, AMERICAN INDIANS AND NEGROES ORIGINATED FROM NOAH'S FAMILY.

I must now satisfy my readers that the original inhabitants of India, the Chinese and other Mongols came from the Caspian center, and that the aboriginal inhabitants of post-diluvian Europe, the Mediterraneans, the Ligurians, the Pelasgians and the Iberians, also came from western Asia. I must show also that the Negroes are degenerate Hamites, and that descendants of the Mongols and Malays peopled Australia, and the Pacific isles, and that Asiatic Mongols, crossing over into America, became the American Indians. In a later chapter, I shall also trace the Aryans.

Ridpath, p. 508, vol. 2, says, "The Dravidians are probably the oldest of the Brown races," and on p. 505, he also says, "The Dravidians are traced almost to the Persian Gulf." Haddon, p. 25, says, "In Susiana (Elam) there was a low typed dark race which is usually regarded as allied to the pre-Dravidian stock of South India." This author is an extreme evolutionist and imagined the "pre" on the word Dravidian. On pages 200-242, Baldwin, in his old but excellent book *Pre-historical Nations*, gives proof that the ancient Hamites went into India, and on p. 241, he says, "If, as I believe, and as the antiquities show, these ante-Sanskrit civilizers were Cushites, the Dravidian speech must have been a very ancient form of the Cushite tongue." This will be sufficient to show that I have good company in saying that the Dravidians, who were just ahead of the Aryans, as they went into India, were from the Caspian center, descendants of Cush, one of the grandsons of Noah.

Ridpath, p. 505, says, "A point in western Afghanistan looks like a place from whence came the yellow and brown races." That is, the Malays and Mongols came from the region where the Cushites lived. Baldwin, quoted above, on p. 265, says, "The ancient Malayan civilization, like that of India, came originally, we may suppose, from the old Arabians," meaning the old Cushites, who were what Baldwin calls Cushite-Arabs. Haddon, p. 33, says the Japanese are a mixture of Malays and Koreans. Ridpath, p. 508, says, the Dravidians, with an admixture of Mongols from the Tibet region, peopled the Pacific Isles even over to America, and possibly into America. Haddon, p. 36, quotes Percy Smith as saying the Polynesians came from India. The *Enc. Bri.*, vol. 9, p. 851, says that the aborigines of Australia were Dravidians.

It will thus be seen, I have good authority for saying that the Brown or Malay race, originated from the Hamites and with admixture of Mongols, peopled the entire Pacific Ocean; and they had an abundance of time to do so long since 2000 B. C.

Now, let me say a word as to the origin of the Mongols: E. B. Tyler's *Anthropology*, p. 163, says that the old Sumerian tongue had analogies which connect it with Mongolian.

Haddon, an authority on ethnology, p. 32, says, "Indeed it has been stated that in the regions of north Elam, Bak tribes, ancestors of the Chinese, learned the elements of Babylonian and Elamite culture." It is believed, then, that the Chinese are derived from this old Elamite center. These Elamites were Sumerians. DuHalde, whose great work on China is considered most correct, says, "Two hundred years after the Deluge the sons of Noah arrived in northwest China."

Boscawen's *First of Empires*, p. 64, says the Chinese are akin to the Sumerians. Ridpath, p. 176, vol. 1, says, "The first trace of the Mongols is just east of Cush in Beluchistan," and on p. 168 he says, "The Mongols went east, first as far as the Yellow Sea and Japan before they turned back.

My readers will remember that in this chapter I quote Ridpath as saying that both the yellow and brown races came from near Elam. C. J. Ball, author of *The Witness of the Monuments*, says there is no doubt but the Chinese are descendants of the Sumerians, or both are from ancient Cush, and he devotes several pages to showing the similarity between Chinese words and Sumerian words. Anderson's *The Story of Extinct Civilizations*, p. 25, says, "The Chinese are indebted to the Sumerians," meaning that their languages and civilizations show a common origin. Keane, p. 215, says that the new school of historians brings the Chinese direct from the Sumerians, and he quotes profusely to prove this. Therefore the Chinese, probably as old as any Mongols, came from the Caspian region and their real history does not begin to reach within a thousand years of 2000 B. C.

It is scarcely necessary for me to say much as to how the American Indians came into America. All the evidence points to their coming from over the Behring Sea, certain tribes now existing in Siberia being hardly distinguishable from the Indians. Haddon, p. 76, says, "Ethnologists are generally agreed as to the similarity of type prevailing among most of the peoples of the New World, which points to an original common parentage. For instance, the coarse, long black hair is a prevailing characteristic throughout both the northern and southern American continent, and in other respects a resemblance to the Mongoloid type is equally wide spread," and on p. 36 this author says that the Malay branch

may have reached America over the Pacific Ocean from Polynesia. S. Percy Smith says the Polynesians came from India as late as 450 B. C. and did not reach the eastern Pacific, toward America, until as late as 650 A. D.

I have now traced the yellow and brown races of mankind from the Caspian center to all eastern Asia, the Pacific and to America but I have said but little as to the Negritos, Bushmen and other blacks, bordering on Asia to the southeast. History knows little as to their origin, yet I have no doubt but that they are a comparatively late degenerate offspring from the Malay-Mongol tribes. The *Enc. Bri.*, vol. 2, p. 956, says, "It seems reasonable enough to assume that the Australian natives are Dravidians exiled in remote times from Hindustan." That is exactly what the Bushmen and Negritos are. The *Scientific Monthly* for January, 1916, has an article by Mayer describing the degraded Bushmen and the natives of some Pacific isles, in which he uses these words: "There is indeed some reason for the conjecture that these hideous people of Australia came originally from Hindustan where their modern cousins are represented in the tribes of the Dravidian coast."

I believe we have a hundred instances of races degenerating into barbarians to where we have one case of advancement, the latter invariably being due to an outside elevating contact, or to the sudden impulse given to a people by an apparently inspired man. It does not take man long to degenerate, mentally, morally and physically. In several sections of the Allegheny mountains are people whose parents, three generations ago, were from the most cultured centers of New England. Some of these mountaineers are now ignorant and almost savage and missionaries are being sent among them.

I have heretofore shown, by incontestable proof, that early Hamites left Babylon and going by way of Arabia, leaving

Hamitic structures and inscriptions all the way, crossed over into Africa to the upper Nile, and going down that river joined the original Hamites near the Delta. Those Hamites who settled in Africa on the upper Nile and, no doubt, branching off into the jungles, degenerated into the Negro. Now for the proof:

Anderson, p. 15, says, "One emigration (from Asia) led to a settlement in the hot equatorial lowlands of Africa, and thus in course of time produced the Brown-Black Negro." But it does not take time, to do this, as the author hints. I have the greatest reasons for believing that many such changes come suddenly. A farmer, who has flocks of white sheep, goes out some morning and finds a black lamb born in his flock. He cannot account for this as he had no black blood in his flock; but here it is, sudden, unexpected, and a type that can be retained. If this farmer breeds from that black sheep, he can soon have a whole flock of that kind. That is exactly how the Negro came from the ancient Hamite stock in Africa. The color was repulsive and soon those of that black type congregated together and became the Negro race. That is exactly what Ridpath says on p. 540, vol. 2. This production of "sports" in the human, animal and vegetable life is a law of nature that we do not understand but it is constantly at work. Mutation, only another name for what we call "a sport," is now a recognized law of life to which I call more particular attention in a subsequent chapter. Prof. Rawlinson says, "It is quite conceiveable that the Negro type was produced by a gradual degeneration from what we find in Egypt." Keane, p. 40, says that the Negro in Africa kept right on degenerating. Where untouched by missionaries they never improve, even to our day. Ridpath, p. 526, vol. 2, says that the black Africans originated next the Indian

Ocean where the Hamites reached in that part of Africa. Haddon, p. 54, says, "There is reason to believe that mankind did not originate in Africa, but that all the main races, in that continent, reached it from southern Asia," Then the Negro either came from Asia or developed from the whites who came from Asia into Africa. But the black man did not come from Asia, for no trace of him has ever been found between Africa and Mesopotamia. Haddon says, successive migrations of light-skinned Hamites came into Africa and one "branch gave rise to the Hottentots." On p. 57, this author says Egyptian civilization had gone on some time before the Negroes came there in any great numbers which shows that, as a race, the Negroes developed later than the first Egyptians. Edward Fountaine's *How the World Was Peopled*, on p. 48, says that it is easily believed that the Negro is a degenerate Hamite. This author also says, on p. 110, that one pair of turkeys brought to Europe 300 years ago has produced more colors than all the races of men since Creation.

Dawson says, p. 276, that there is no reference to Negroes in Egypt until the 12th dynasty and their pictures are first shown on the monuments of the 17th dynasty.

Hamites, then, were the first in Africa as well as in eastern Asia, and as the yellow and brown men, and almost certainly the Negritoes, to the southeast, developed or rather degenerated from them, exactly the same was true in Africa.

It remains for me to show that the Hamites were the first to go into Europe after the Flood. Haddon, p. 55, after telling how the Hamites came into Africa, says, "The earliest of these spread all over north Africa; those who crossed the Mediterranean forming the European branches of the Mediterranean race." This author says, "These Mediterraneans did not develop from the Paleolithic man." Just so,

for all the Paleolithic stock had perished in the Deluge, and when these Hamites went into all the world they never found a living human being ahead of them. Those writers who want to uphold evolution, always presume an "indigenous" stock but all this is purely a product of their fertile imaginations.

Worcester, p. 576, says, "The Greeks learned to build from the Cushites who were there first." Haddon, p. 40, says, "Various branches of the Mediterranean race first spread over southern and western Europe," and he goes on to say that all other people had disappeared before these Cushites came.

Vol. 1, p. 250, *Enc. Bri.*, says, "A people, agreeing in its prevailing skull forms with the Mediterranean race of North Africa, was settled in the Aegean area from a remote Neolithic antiquity," and the writer goes on to state that the Cretan civilization did not develop until about the Hyksos period, which was very close to 1600 B. C. Vol 1, p. 250 also says that Aegean civilization was broken up by invaders from the north (Aryans) after 1500 B. C. who were precursors of the Greeks. This shows that the Greeks reached the Aegean region still later. Page 251 says the Dorians invaded the Aegean region about 1000 B. C. These two statements mean that after 1500 B. C. Aryans reached the Grecian and adjacent Asia Minor coasts, and after developing into Dorians, about 1000 B. C., again overran the mixed race which followed the first invasion of the Aegean Islands.

This is sufficient to show that all this blow about a 4000 B. C. Minoan civilization is nonsense, and is believed or repeated only by those who know no better or "have an ax to grind."

We have incontestable proof that these Hamites came into Europe not only from Africa, but from Phoenicia and Canaan,

into the Aegean inlands and through Asia Minor, over into southern Europe. The Aryans, long after 2000 B. C., came up against these Hamites in Greece, Italy, Spain and probably in France and England, and they were the only people whom the Aryans did find in Europe. If the Aryans reached Europe from 500 to 1000 years after 2000 B. C., these Hamites from ancient Shinar had plenty of time to reach there, and develop and multiply. There is nothing to show that there were any very great numbers of them, except possibly in Greece and Italy. A few Cushite Mongols had also gone into northeastern Europe ahead of the Aryans. These were the Finns, Lapps, etc.

I have plenty of evidence, then, that the Cushites were the first everywhere after the Deluge, and from them sprang the mutated races; the yellow, brown and black men. But I am asked this question: If it be true that the Semites and Aryans found the Hamites in front of them everywhere, and it is next to impossible to prove how long ago this was, how do we know but that thousands of years expired back of 2000 B. C. or even prior to 2348 B. C. while these Hamites were spreading abroad?

First, we have shown that all these Hamites came from Mesopotamia, or near there, and that in this centre we cannot trace people back even so far as 2348 B. C. You can not bring the Hamites from Babylonia before that central nest develops; and therefore the Hamitic Cushites reached Elam, Arabia, Ethiopia, India, Crete and southern Europe later than 2348 B. C.

Second, if we can show that the Aryans did not leave their old central home in Iran until 2000 B. C. or later, then that gave the Cushites plenty of time to keep ahead. All I need show is that the Aryans swarmed out over India and Europe

from 300 to 1,000 years after the Cushites had gone into those sections. This I show in chapter XVI.

I have shown in this chapter that the modern post-diluvian world was peopled by Noah's family, the distant regions first by the Cushites, and that the yellow, brown and black races are degenerated from these Cushites, under adverse conditions. In the next two or three chapters I want to show what became of the Adamic antediluvian people, and that when they lived in hard and adverse barbarous conditions they were known as Paleolithic men, and that those living in similar situations after the Flood were called Neolithic men.

The next chapters will demonstrate when and where both the Paleolithic and the Neolithic men lived and who they were.

CHAPTER XIII.

SUDDEN DISAPPEARANCE OF THE PALEOLITHIC RACES.

There are a few things connected with the history of early man that are mystifying.

One of these is the sudden disappearance of the races that lived in Europe and elsewhere along with the cave-bear, and the mammoth. Anthropologists call these early people Paleolithic men.

Another problem is to know who the Neolithic men were and where they came from. These are the people who inhabited Europe, Asia, and Africa some centuries after the Paleolithic men had disappeared.

The third mysterious problem is to account for the perfected languages the Hamites, Semites and Aryans had from the very first glimpse we get of them.

Geologists, ethnologists and anthropologists admit that they cannot explain the sudden and world-wide disappearance of the Paleolithic races, and consequently they cannot tell us from whence came the new races which succeeded the older races since the Neolithic peoples, certainly in Europe, were not children of the former.

Philologists try to explain the perfected and diverse languages of the first Neolithic peoples by saying that they had certainly been living ten or hundreds of thousands of years in the localities where we find them when history opens. But in previous chapters I have shown that this cannot be true. The Aryans could not possibly have been in their original home but a few years when history discloses them at 2000 B. C., already with a completely inflected language. The same is true of the Semitic and the Hamitic Turanian tongues.

ANTEDILUVIAN PALEOLITHIC MAP

The facts given us in Genesis, along with a little common sense, will make all these mysteries disappear. The Bible tells us that the antediluvian, or Paleolithic races disappeared at the time of Noah's Deluge, and to assure my readers that history, prehistory, ethnology, archaeology, geology and anthropology all tell us that the men who lived with the now extinct animals in Europe and elsewhere, the long-headed Paleolithic men, disappeared entirely from the earth, except in western Asia, before the Neolithic race arrived and that the new race, in Europe, did not descend directly from the old race but were immigrants coming into Europe and elsewhere hundreds of years after the disappearance of the old race, I have presented this Paleolithic map and follow it with unimpeachable historical and other evidence.

We know but little of the history of the people of this map. The Bible tells us about the children of Seth and Cain. All we know of the others in distant places is that we find their relics, chiefly stone axes and darts, and a few of their bones. The following quotations from historians, geologists and archaeologists go to show how much proof I have for the above assertions and for constructing such a map as the above. In most of these quotations I give the substance in short, but where I use an author's exact words I enclose them in quotation marks. I always give the page, so any one can see that I quote correctly:

(1) Prof. J. Deniker's *Races of Men*, p. 54, says that he cannot tell what carried away the Paleolithic races and on p. 308, he says that a land subsidence occurred between Paleolithic and Neolithic times.

(2) W. B. Wright, one of the most eminent living geologists, of the Geological Survey of Ireland, in his great work published in 1914, *The Quaternary Ice Age*, pp. 70-77, in

speaking of the disappearance of Paleolithic man in Europe before Neolithic man arrived, says, "One finds it difficult to resist the conclusion that he had altogether left the country in the interval," and, "Between Paleolithic and Neolithic culture in Great Britain there is a great gulf fixed and no amount of research has succeeded in finding any trace of a transition between the two," and again he says on p. 109, "It is one of the most extraordinary and inexplicable problems connected with the Pleistocene glaciation." He also says it is even harder to account for the disappearance of mammals at the same time. Then on p. 239, he says, "It must be ascribed to the extraordinary and apparently world-wide climatic oscillations which characterized this remarkable period." This latter statement by Prof. Wright certainly spells Noah's Flood in capital letters. I must quote one sentence more from the same author on p. 253, "Man appears to have left the country in the Paleolithic stage and did not return until the Neolithic stage."

(3) R. R. Marett in his *Anthropology*, p. 54, says he cannot tell the manner of the passing away of the Paleolithic races.

(4) Quatrefages, p. 58, says, when the Dravidians went into the Pacific isles in Neolithic times "they found them deserted." That means that if Paleolithic man had ever been living on the islands of the Pacific he had become extinct.

(5) Prof. Clodd, an anthropologist, in his *The Story of Primitive Man*, on p. 76, says the mammoths disappeared between Paleolithic and Neolithic times. The same author, on p. 78, says there is a break in the continuity of man in Europe just before Neolithic times.

(6) Prof. Haddon in his *The Wanderings of Peoples* says,

on p. 55, "Neolithic man in Europe did not develop from Paleolithic man."

(7) Ridpath in his *World's People*, p. 497, vol. 2, says, the Celts (Neolithic people) going west from the Black-Caspian center found no people in France and England except the bones of former peoples in caves. Some authorities think the Cushites had touched the shores of France and England before the Ayrans arrived but Ridpath and many authors say they had not.

(8) Dana's *Geology*. p. 321, says the larger mammals disappeared in the closing of the Champlain sub-epoch, which was the closing of the Pleistocene epoch. Prof. Beddard's *Mamalia*, p. 227, says, "The causes of the disappearance of the mammoth are not easy to understand." I am almost mean enough to suggest that he read some good geology along with the seventh chapter of Genesis and inform himself.

(9) The learned writers in the 11th Edition of the *Enc. Bri.* evidently think that Paleolithic man disappeared before the Neolithic man arrived, as the following quotations show: On p. 849, vol. 9, "Neolithic man, generally speaking, is round-headed, and it has been urged that the long-headed Paleolithic species of mankind gave place all at once to the round-headed Neolithic species," and on p. 347, vol. 2 "An apparent break in the continuity of man's history in Europe occurs at the end of the Paleolithic period" and the account goes on to state that attempts to prove that the one race was born of the other has failed. On p. 583, vol. 4, the *Enc. Bri.* says, "The Paleolithic men may have died out or retired before their successors arrived."

(10) The *Review of Reviews* for Aug., 1903, says, "When and how the mammoth finally became extinct is a matter about which very little is definitely known. It is pos-

sible that some great epidemic, similar to the rinderpest in Africa, spread its fatal germs over the entire northlands, after which the floods, perhaps, completed the annihilation of the already sorely afflicted herds."

(11) Brinton, p. 50, speaking of the horse, which was in America in antediluvian times but had disappeared, and after the discovery of America had to be imported from Europe, says, "But for some mysterious reason the genus became extinct in the New World many generations before its discovery." That sounds like the Flood had reached America.

(12) Wright's *Origin and Antiquity of Man*, p. 243, says, that Paleolithic man in America "became extinct through the fearful and trying climatic changes and extensive conflagrations and floods connected with the advance and close of the glacial epoch."

(13) Keane, p. 10, says, "That intermediate period between the Old and the New Stone Ages, which archaeologists have found it so difficult accurately to determine, and in which some have even imagined a complete break, or hiatus, separating the two periods by an indefinite interval of time."

(14) In a recent magazine article on early man, Theodore Roosevelt says, "The Paleolithic men were not our ancestors. With our present knowledge, it seems probable that they were exterminated as completely from Europe as in our day the Tasmanians were exterminated from Tasmania."

I might quote pages on this point, especially from geological works, showing the great world wide disturbances that attended the end of the Champlain age, which was also the end of the Paleolithic period. I do quote evidence copiously in my geological chapters. But this will suffice to show that the

Paleolithic races did suddenly disappear, almost exactly agreeing with the account in Genesis.

If the disaster which destroyed these Paleolithic men occurred about 2348 B. C., then from that date back to Adam's advent (4004 B. C.) is 1656 years. There is not a hint from profane history to prove that Paleolithic man was on earth earlier than that. Nobody is asking for more years for the era of Paleolithic man except the evolutionist who insists that we must allow time enough for man to develop from an ape-like savage, But it is not true that man was first a beast or even a savage.

The next chapter will locate, date and describe the Neolithic men.

MAP (c. 2200-1200 B. C.) OF NEOLITHIC MIGRATIONS

CHAPTER XIV.

THE NEOLITHIC MEN AND THEIR LANGUAGES.

After the Paleolithic peoples had disappeared, except one family, the new race began to multiply. From the very first they appear as three diverse races with three completed languages, and we very soon find them in four important centers: Armenia, Iran, Shinar and Egypt, with less important centers at Elam and on the Mediterranean coast.

This was shortly after the decree, elsewhere explained, ordering the races to separate. This was likely about Peleg's 30th year, say a little earlier than 2200 B. C. The map, given in chapter 17, will show the probable locations of all the descendants of Noah about 2217 B. C. At the time of that map, man had not begun to scatter over the earth promiscuously, but quite soon thereafter, possibly not later than 2200 B. C., what is called Neolithic man appears.

We must keep in mind that quite likely most of the earth had been populated long before this but all had perished in the Deluge, and these Neolithic men are they who went into all the places made vacant by the disappearance of Paleolithic man. These Neolithic men nowhere found a living human being ahead of them, but in a couple of hundred or more years they were followed by the Ayrans, as I relate elsewhere.

Who were these Neolithic peoples whom we find, soon after 2200 B. C., going into all parts of Europe, Asia and Africa?

The Bible statement is familiar to all, that the Deluge destroyed mankind, except one family, about 2348 B. C., and I elsewhere refer the reader to an abundance of proof from history and geology that the Bible is only narrating actual facts. There was just such a destruction of both man and

animals as Genesis tells us. Then the earth had to be populated anew.

The Bible tells us this new race began in western Asia, not far from Mesopotamia. I scarcely feel it necessary for me to bring forward proof here to show that history and science uphold the Bible in this, since this fact is so generally acknowledged. I refer the reader to an abundance of historical references in other chapters in this book. Therefore we take it for granted that the new race started out from western Asia and that the date when they began to migrate was not far from 2200 B. C., for all history converges on that as the date when the Neolithic man appears.

Who were these Neolithic peoples? No question is easier to answer. Our historians and scientists are very much to blame for encircling these races in a dense mist, when they could long ago have been identified as sharply as the Anglo-Saxons or the Normans. They were the Cushites, forced out of Shinar at the time of the Babel incident.

I have elsewhere shown how these people went in all directions from Shinar. They went east to Elam and branching off later became the Mongols on the north and the Brown men in India, the Dravidians. They crossed Arabia and Abyssinia and penetrated into the equatorial regions of Africa. They went from Libya, adjacent to Egypt on the west, up the Mediterranean coast of Africa and became the Berbers. These Berbers crossed from Africa to Europe and were later known as Basques and Iberians in Spain. Other swarms of the same race, possibly mixed with the sons of Canaan, such as Sidon, crossed Asia Minor into Crete, Greece and Italy and were later known as Cretans, Pelasgians, Ligurians and Etruscans. The Iberians followed the Atlantic coast into France and possibly even into the British isles. I said that these

Cushites settled in Elam, east of Mesopotamia. Some of these turned north-west into Europe and became the Finns and Lapps.

All these various branches of Cushites, in their early stages, were Neolithic men. This word Neolithic refers to a certain stage of culture, so that in some sections these Cushites were Neolithic men for hundreds of years while in other places, like Crete, they soon developed a culture that no longer warrants us in calling them Neolithic.

I here and now assert and declare, without the least fear of having my conclusions overthrown, that these several peoples were the Neolithic races we hear so much about and so vaguely. I also declare just as positively that they nowhere in all their migrations, ever found a living human being ahead of them. They found, no doubt, as we do, the bones and stone implements of the Paleolithic races, together with the bones of the cave-bear and mammoth that had been in those countries some centuries previous but had been annihilated as geology tells us.

These Cushite-Neolithic men knew how to write when they left Shinar and we find their inscriptions in Arabia, Ethiopia, Crete and in some parts of Europe, but we yet know how to decipher but little of it. We cannot tell from these peoples themselves just when they first inhabited the regions into which they immigrated, but we can approximate the time by examining two events, the dates of which we do know quite accurately.

(1) We know that history converges on the first home of the race in western Asia at about 2200 to 2348 B. C. Therefore these Neolithic Cushites went into the distant parts of Asia, Africa and Europe later than that. Prof. George F. Wright of Oberlin, says, "Thus it appears that no geolog-

ical facts carry Neolithic man farther back in Europe than to the period in which historical evidence reveals a high civilization in the valleys of the Nile and Euphrates." You will find the above on p. 110, *Origin and Antiquity of Man.* This is exactly what I have been saying, that the Neolithic men were in the out-of-the-way places where barbarians live. They were no more ancient than Babylonia and Egypt.

(2) We know approximately when the Aryans overtook these people in India and in Europe, about 1700 to 1000 B. C., and for northern and western Europe still later.

Therefore we can say that the Neolithic races had their existence from nearly or even earlier than 2000 B. C. until they grew out of that stage or until Aryan races overthrew them.

I have heretofore quoted Ridpath as saying that history recognizes the fact that these Cushites did scatter out from Shinar, but he says it cannot be accounted for. This author also, p. 445, says these emigrants from Shinar were Cushites and he thinks the Semites drove them out. This author, on pp. 453-455, follows these Cushites, just as I have indicated, into Canaan, Phoenicia, Greece and Italy, and on p. 458, he follows the Hamites up the Mediterranean coast into north Africa. The *Enc. Bri.*, vol. 3, p. 765, tells us the Berbers of North Africa are descendants of Ham, and on p. 766, "A remarkable fact is that in spite of the enormous space over which the dialects are spread and the thousands of years that some of these Berber peoples have been isolated from the rest, these dialects show but slight differences from the long extinct Hamitic speech from which these are derived." On p. 465, it quotes Flinders Petrie as saying that the Berbers are closely related to the ancient Egyptians.

Nearly all over the Eastern continent are peculiar stone

structures known as dolmans, megaliths and cromlechs. It is now well known that these Cushite Neolithic men erected these. They were probably places of burial or worship. On p. 487, *Enc. Bri.* vol. 3, we are told that these Cushites built these peculiar structures.

Wright's *Origin and Antiquity of Man*, p. 122, says, "Evidences of the mechanical skill of the Neolithic man are the dolmans, and other prehistoric stone monuments of great size abounding in Western Europe."

Keane, p. 454, quotes authority to show that the Berbers were dolman builders. On p. 527, he says, "The Picts and the similar people of the British isles were associated with dolmans and other megalithic monuments," and he identifies all these people as Neolithic men. On p. 527, he says, "The Picts are now identified with the Iberians who, as shown by Sergi, were a branch of the long-headed Mediterraneans from Africa. The identity indeed is placed beyond reasonable doubt by the fact that these Neolithic Picts belonged to the so called long-barrow period (dolman builders). * * * * * They were succeeded by a different type, tall and round-headed." On p. 538, he says, "In Italy * * * * * the whole land was settled by long-headed Mediterranean Ligurians from Africa in Neolithic times." On p. 487, vol. 3, the *Enc. Bri.* says the Basques and Iberians were Neolithic peoples.

Keane, p. 525, says, "The Picts of Britain may therefore be taken as Aryanized Mediterraneans. I believe their original language was Iberian, which was radically connected with the Hamitic Berber of North Africa."

Prof. Deniker, p. 55, says the early Basques of Spain were Neolithic men and Marett, p. 55, says the same thing. The *Enc. Bri.* quotes Humboldt as authority for the same fact. Prof. Keane, p. 505, says, "There need no longer be any

hesitation in ascribing all the other arts and industries of the "Aegean school to these Pelasgians." The new book *Greek Archaeology*, by Fowler & Wheeler, 1909, from pp. 92-95, states that this Cretan civilization began nearly as early as Egypt and continued until the Greeks destroyed it about 900 B. C. These authors say that the early part of this period was Neolithic. They date the period by connecting it with Egypt. That means, as I show for Egypt, that the Neolithic period in Crete began this side of 2200 B. C.

Now a word as to the Cushites who went into northern Europe and are known as Lapps and Finns. These early aborigines were Neolithic people and the kitchen middens, described in a later chapter, were their work.

The *Enc. Bri.* p. 350 vol. 2, says, "For a variety of reasons it is thought that one of the earliest stages of Neolithic times is represented by the well known kitchen middens of Denmark * * * The race that made these mounds is believed to have been akin to the Lapps." Keane p. 340, says "The Lapps came into these regions at some remote period prior to the occupation of Finland by its present inhabitants," and on p. 337, he says, the Finns and Lapps are one people. W. B. Wright's *Quaternary Ice Age*, p. 109, says ice covered all north Europe when Paleolithic man lived, consequently no remains of man are found there until Neolithic man came. The upper half of Europe was covered with ice at the time of the Deluge. During the next thousand or more years before Neolithic man reached there from Asia the ice had melted. This statement helps us to date these Neolithic Lapps and Finns as considerably later than the Flood. They probably did not reach these regions as early as 1500 B. C.

In a coming chapter I am to tell about certain cave-dwellers. To prepare my readers to recognize some of them, I desire

to say here that the later cave dwellers were no more nor less than these Neolithic Basques, Iberians and Picts. *Enc. Brt.*, vol. 5, p. 577, says, "These Neolithic cave-dwellers have been proven to be identical in physique with the builders of these cairns and tumuli," and on next page, "This identification of the ancient Neolithic cave-dwellers with the modern Basque-speaking inhabitants of the western Pyrenees is corroborated by the elaborate researches of Broca, Virchow, and Thurman." Keane, p. 454, says that the Cromagnon skulls are those of the long-headed dolman building Berbers.

I could quote pages more showing that all these various Neolithic peoples were one and that they all were akin to the ancient Sumerians who were the Cushites before they left Shinar, but I shall not go into this farther.

Prof. W. B. Wright, pp. 70-77 and p. 282, says that when Paleolithic man lived in France, all north Europe was yet covered with the glacial ice-cap and that consequently Paleolithic man never lived in Ireland, Scotland, Wales, northern England or Scandinavia, and that it was long after Paleolithic man had disappeared from Europe before Neolithic man reached these northern countries. This author quotes the great Swedish Geologist De Geer as saying that ice covered much of Scandinavia 7,000 years ago.

Taking all the above facts into consideration, am I not justified in deciding that Europe was not ready for Paleolithic men until about the time Genesis says they appeared and that still later a great earth convulsion annihilated them, and that considerably later than all this Neolithic men arrived in Europe?

I have repeated many times that the three great Noachic races had completed languages from the first glimpse we get of them, and that philologists are at a loss to account for it.

Evolutionists get around it by assuming that all these races had been in existence for thousands of years before history discloses them to us. But they were so few and so close together, that evolution alone will never explain it, unless it is admitted that these three languages were carried over from before the Deluge. That makes it all very easy. The only other alternative is to suggest that the Creator gave these post-diluvian peoples completed languages. I do not believe it is necessary to resort to this theory when the other hypothesis answers so well. Neither do I believe the confusion of tongues at Babel applies except to Nimrod's people.

As to the existence of three perfected languages, the ante-Sanskrit, the Semitic and the Turanian, from the very first let me quote:

(1) Ridpath, vol. 1, p. 379, says, "The oldest languages with which we are acquainted were the most perfect of their kind."

(2) Tylor, p. 13, says, "Earliest history shows the great languages in full existence."

(3) Prof. Ihering, p. 10, says that the Sanskrit of the Aryan "was the most developed language of which we have any knowledge."

(4) Wright, p. 71, says, "In the valley of the Euphrates a branch of the Semitic language appears in full development in the earliest monumental records."

(5) The *Enc. Bri*, says, "The distinguished English scholar, Sir William Jones declared that the Sanskrit was more perfect than the Greek and more copious than the Latin."

(6) Myers, p. 9, says, "The rich and copious languages already upon the lips of the people of antiquity, the Hamitic Egyptians, the Semitic Babylonians, the Aryans of India and Persia."

It being true, then, that when the Turanians, the Aryans and Semites were yet but few and living in close contact, they had diverse and complete languages how shall we account for it? Our friends, the critics and the evolutionists, who build all their beliefs on one or more hypotheses, will most certainly not fault me if I propound an hypothesis to account for this strange phenomenon of three new and closely related families with as many perfected languages. I do so in the next chapter.

CHAPTER XV.

AN HYPOTHESIS ACCOUNTING FOR THE NEOLITHIC RACES AND THEIR LANGUAGES.

With all the facts already enumerated in the preceding chapters backing me, I shall now assume that the account of Noah's family in Genesis is correct, and I shall state the terms of an hypothesis and see if it does not meet the exigencies of the history of the early races and the mystery of their languages more satisfactorily than any hypothesis that ignores the Bible account.

An hypothesis is merely a working basis. It may be true or it may be false. If it meets and fits into the conditions, and accounts for the facts as we know them, better than any other theory or hypothesis, then it is likely true, and is the one to adopt and hold to until another is propounded which is more probable.

I have conclusively shown that profane history does not carry us back beyond 2000 B. C., in any country, with any degree of certainty. History at that date reveals to us a few apparently meagre populations in western Asia and contiguous territory.

The Bible tells us that about 350 years prior to the time when profane history first discloses these ancient peoples, the Paleolithic races of men had entirely perished, except one family, and geology and archaeology tell us the same mysterious disappearance of these earlier inhabitants.

My hypothesis is that the Bible account is correct in placing the geological catastrophe, which caused the destruction of mankind, at about 2348 B. C., and that Noah's family of eight persons is the basic start for the new race, called the Neolithic

man as soon as he withdrew from the more cultured center and in some measure lost his civilization.

Noah had three sons who were married, before the Deluge, but to whom they were married the Bible does not tell us. But almost the last words of Genesis, before the Flood account is given, is a statement concerning an alien family, that of Lamech's of Cain's race. The account is particular in giving the names of the husband, two wives, three sons and one daughter. Why? Because this family has to do with events that are to affect history after the Deluge. The blood of this family is to mingle in the new race to be given a trial after the Flood.

God works by natural laws nearly always. God knows of a great many natural laws that we never heard of and he uses them, and when he sees fit to overstep natural laws to accomplish his purposes, I see no reason why he may not do so. But in this case I see nothing but natural law in the hands of an intelligent Creator. He very likely applied Mendel's law, unknown to man until recently, to rapidly diverge the new races.

The new races are to grow out of the old ones and the new languages and the new religions are but natural outgrowths of the old, under the superintendency of an allwise Creator always.

What I now proceed to give in this chapter is purely an hypothesis and I do not want it looked upon otherwise.

My hypothesis is that Adah was a descendant of Abel or of a later son of Adam, and that her people had their habitat on the plateau of Iran for centuries before the Deluge. Moreover, I theorize that she spoke and wrote the ancient language of her people—the mother tongue of the Sanskrit, the Greek, the Latin and the Hindoo. Adah was the grandmother of

Japheth's wife who was taught the language, literature and religion of her father's people. Likewise Naamah, daughter of Zillah, was Ham's wife, and she spoke and wrote the language of the Sumerian branch of Cain's race. She may also have been familiar with the hieroglyphic literature and tongue of Egypt. Her mother, Zillah, may have been of that stock of antediluvian people. Shem likely obeyed the law of Noah's race and married within the clan.

The two foreign wives, of Japheth and Ham, very soon caused friction (Gen. 9:25) in the Noah family after they landed from the ark, and forthwith, possibly in less than 25 years, Japheth's wife led him to her people's ancient home to the east and Ham's wife led her clan to her old home in Shinar.

In Western Asia therefore, very shortly after the Deluge, we find the nucleus of three distinct races speaking the three great antediluvian tongues:

(1) The Semites, using the language of Noah's forefathers closely akin to the Hebrew.

(2) The Aryans using the Sanskrit mother tongue, which was that in use by the antediluvian descendants of Abel or of a younger son of Adam.

(3) Ham's family in Shinar using the Sumerian tongue and cuneiform of Cain's people.

But these great races are too near together for proper growth and expansion. God takes a hand. He issues a degree through Noah that Africa shall be allotted to Ham, Europe to Japheth and Shem is to remain in Asia. Japheth reluctantly obeys, except the Indian branch of his race, which, under some rebellious leader, refuses to go west and bolts off east. Ham obeys at once, and emigrates to Egypt, dropping off the fam-

ily of Canaan on the Mediterranean coast. On arriving in Egypt, Ham's clan adapts itself to the hieroglyphic tongue of the antediluvian Egyptians who had previously inhabited the great Nile valley.

One branch of Ham's family openly rebelled against leaving Shinar, and began at once to fortify the place against ejectment. This was the family of Cush who under Nimrod defied both God and Noah and remained in Shinar until (Gen. 11:9) God drove them out. The Semites, knowing that the decree gave them that country, may have, as Ridpath surmises, helped drive the Cushites out. Indeed, almost immediately we find Sargon at the head of the children of Shem taking control of all Babylonia.

If these Cushite Sumerians were driven out of Shinar about 2200 B. C., there may have been more than 60,000 of them (see my calculations in chapter 17). This dispersion at Babel sent these Cushites into the uttermost parts of the earth; into Asia, Africa, Europe and ultimately into America, for the American Indians were of this race.

This dispersion of the Cushites was 200 years before the Aryans had thought of leaving Iran. But at last the time has come for Japheth to be "enlarged" (Gen. 9:27). They go to India and amalgamate with the Dravidians or drive them out. They do the same all over Europe and centuries later spread all over America, all of which I narrate in the next chapter.

MAP (c. 2000-100 B. C.) OF ARYAN MIGRATIONS

CHAPTER XVI.

OUR REMARKABLE FOREFATHERS, THE ARYANS, OR INDO-EUROPEANS.

The Aryans, often called Indo-Europeans, because they peopled both India and Europe, are the descendants of Japheth, and are the people from whom the English races came, as well as that from which developed the Greeks, Italians, Germans, French, Russians and practically all Europeans, the only exceptions being a few yet remaining of the Mediterranean Hamites and Finns who preceded the Aryans into Europe, and such Mongols as the Turks, and Huns who came into Europe long after the Aryans.

A few historians think the original home of the Aryans may have been in Europe, south of the Baltic Sea, but there are a thousand reasons for placing their old home near the south end of the Caspian Sea in Asia, to where there is one argument for thinking they developed in Europe. Ridpath p. 161, vol. 1, says, "The whole Aryan tradition and all the testimony of history point unmistakably to an Asiatic origin for the ancestors of the great peoples of Europe and the west," and on p. 162, "Indeed it is certain that the ancestors of European-Aryan peoples came out of western Asia."

In this chapter I want to show that these Aryans did not enter either India or Europe until 2000 B. C., or later, and I want, incidentally, to mention a few dates of certain Hamites, in both Asia and Europe, just ahead of the Aryans.

Just here I want to beg pardon, in advance, for a few harsh things that I am liable to say about Bible critics for the exaggerated statements they have been handing out to us about these Aryans, and dates for ancient people generally. If I apply the nasty little word liar to some of these would-be

historians, ethnologists and scientists, do not be surprised, for I have grown weary reading the bare-faced falsehoods these fellows have been dishing out to the rest of us.

These Aryans had a finished language in their old home before they separated, and therefore "it must have taken thousands of years for them to have reached such a stage," the evolutionists tell us. "Reach such a stage" from what? A stage from savagery? I defy these bald exaggerators to produce any proof whatever that the Aryans ever were savages, back of 2000 B. C., where we first find them on the plains of Iran. This idea that mankind were first savages is a base fabrication, and the men who originated this idea ought to be in the insane asylum. They are the only class of men who make me sometimes lean to the idea that there is some baboon blood in human veins.

Eduard Meyer, one of our safest and latest historians, says the Aryans remained in the region east of the Aral and Caspian Sea until about 2000 B. C., and afterward went westward and eastward (see his German work XLII, p. 16). Haddon, p. 20, says that the expansion of the Aryans in eastern Iran occurred between 2300 and 2000 B. C. By this he means that they may have left there as late as 2000 B. C., and this author also says that Aryan bands are found in Mitanni, on the upper Euphrates, about 1500 B. C. They were thus on their way to Europe. On the same page this author follows the Aryans into Punjab, India, in 1700 B. C. Then on p. 27, he says, "The first migration into India of which we have evidence is that of Aryan-speaking peoples, perhaps early in the 2nd millennium B. C.," that is, this side of 2000 B. C. You must remember that this is hundreds of years after the Dravidians had gone into that region by the proofs I gave in a former chapter. Ridpath, pp. 644, 654,

vol. 2, says the Indians left the old centre more than 2000 B. C. and that Greek and Sanskrit originated long afterward. Therefore the Greeks went into Europe "long after" B. C. 2000. On p. 687 this author says, "At what time the Indians came into India it is not possible to know." He means by this that it cannot be determined how long after 2000 B. C. they went into India. I doubt very much whether at 1500 B. C. they had more than touched the borders of India and would scarcely believe they left Iran as early as 2000 B. C., were it not for certain hints found in the Bible. The writer of the article "Aryan" in the *Enc. Bri* evidently thinks the Aryans went into India long after 2000 B. C., for in vol. 2, p. 712, he says, "At the period of their earliest literature, which may be assigned roughly to about 1000 B. C., they were still settled in the valley of the Indus and at this time the separation had not long taken place." By this he means, that they left the plateau of Iran not long before 1000 B. C. Rawlinson, p. 107, says, "Thus according to the highest living authority (Prof. Max Muller), the commencement of Vedic literature, and so of Indian civilization, need not be placed farther back than the beginning of the 12th century B. C." and on p. 148, the author says, "The best Aryan scholars place the dawn of Iranic civilization about 1500 and of Indic about 1200 B. C. But the Indo-Aryans left the old home before those going west, so says Ridpath.

If, therefore, the Indo-European left the old centre about 2000 B. C. the first swarm going east, then all the Aryans, who ever went into Europe went there after 2000 B. C., and I might drop the whole subject by saying that nothing in the entire history of the Aryans contradicts the Ussher date of 2348 B. C. for the Flood, the dispersion of mankind coming later. But I will add a few additional facts as to Europe.

Meyers, p. 77, says, "The real history of Greece does not begin before the 8th century B. C." Ridpath, pages 581-582, vol. 2, says as late as 500 B. C. the European Aryans were in their infancy, and while that is true, you can find exaggerated statements about the age of ancient Grecian art, "back to 4000 B. C." But like all such statements, they are absolutely untrue, fabrications of that coterie of liars who have written so much of that kind of chaff. When they drop nonsense and begin to talk real Grecian history, they begin at 600 to 800 B. C. We have no certain European Aryan date back of 1000 B. C., although I have no doubt but that they went into Europe several centuries before that. After leaving their original home, the European branch of the Aryans separated, probably east of the Black Sea, part going north into Russia and Germany and on west and south. The other branch went around the Black Sea to the south, across Asia Minor and over into Greece and Italy. Later the upper branch met the southern swarm in the Alps and in Italy. These German and Roman Aryans found nobody ahead of them except the beforementioned Hamites, such as the Iberians, Basques, Etruscans, Pelasgians, Ligurians, Cretans, Mediterraneans, all of southern and western Europe, and the Picts and such like peoples of the British Isles, together with the Finns and the Lapps of northeast Europe. We know nothing of the Teutonic races, the Slavs, etc., until 400 B. C. E. B. Tylor's *Anthropology*, p. 158, says, "The Aryans became prominent within 1,000 years before the Christian era." The *Enc. Bri.*, vol. 14, p. 628, says, "The oldest extant Greek inscription appears to date from the middle of the 7th century B. C." Ridpath, vol, 2, p. 581, says that as late as 500 B. C. the Aryans in Europe were only tribes—no nation of them yet.

These facts show that Europe was settled by the Aryans

long after the Bible date for the Deluge, and it gives an abundance of time for the Hamites to keep ahead of the Aryans going westward, northward and southward in Europe.

One word more as to the most ancient date for the Mongols of eastern Asia. I think I can safely say that excepting the Dravidians, China is the oldest race in East Asia, and her people, as I have shown, were the first Mongols to leave the vicinity of the Caspian. The English author Anstey, p. 103, says the trustworthy history of China begins less than 800 B. C. The *Enc. Bri.*, p. 751, vol. 2, says, "China's authentic history does not go back much beyond 1000 B. C. It is generally admitted there was some connection between the ancient civilizations of China and Babylon. It is clear that the Chinese came from the west." So the Chinese had nearly, if not quite, 1,000 years to develop after leaving Chaldea or Elam, anterior to reaching their country before history knows of them.

I shall close this chapter with the following quotation from p. 750, vol. 2, *Enc. Bri.*, "The antiquity of Asiatic history is often exaggerated. With the exception of Babylon and Assyria, we can hardly even conjecture what was the condition of Asia much before 1000 B. C."

Therefore, all history points back to the Caspian-Mesopotamia region at a date just back of 2000 B.C. as the beginning of the present races, and the Bible Ussher date is corroborated.

I have certainly furnished proof upon proof that the present Noachic races of mankind had their beginning since the date set in Genesis for the birth of the new race, and both the critic and the Bible student ought to be satisfied.

But my attention is called to another difficulty. Is not the time given in Genesis from the Flood to Abraham's day altogether too short for the proper growth of the nations and peoples of that day?

CHAPTER XVII.

ARE WE CRAMPED FOR TIME?

There is a class of ultra-evolutionists who are just as dissatisfied, if we say the Noahic dispersion of mankind occurred 10,000 or even 25,000 or 50,000 years ago, as if we say 4264 years ago, that is 2348 B. C., the Bible Ussher date for the Flood. These fellows say that man, and all else in life, including civilization, language and religion, have come about by a slow development from the brute creation. If you want to be scientific, in the sense in which these men use that term, you must give to man hundreds of thousands, yea, millions of years in which to develop, since our first parents reached that stage where they could be called human. These men do not base their beliefs on either history or facts or even common sense, but alone upon unsupported theory. We cannot expect to please that class of men, unless we throw away all we know about the origin of the present races and accept their unsupported hypotheses.

I heard a Bible lecturer say that man has been on the earth 10,000 years. Why did he say 10,000? Simply because he wanted to be scientific and Biblical at the same time, and yet 10,000 is neither. No data taken from the Bible can place the first man on earth much beyond nor much less than 6,000 years ago. If I say 10,000, I discard the Bible absolutely, and make myself as obnoxious to the evolutionists as when I say 6,000. A Bible student compromises himself when he seeks to curry favor with this extreme class of evolutionists, who without exception, disregard and reject the Bible, and reject it just as quickly if you stretch the 6,000 Bible chronology into either 10,000 or 100,000.

But, as I state in chapter I, there is a class of conscientious Bible students who are not satisfied that 427 years, from the Flood to the call of Abraham, is sufficient time for such peoples as the Babylonians, Egyptians and Aryans to reach the proportions, we know they had grown into, by that time, 1921 B. C. This is why these, otherwise most excellent Bible students, resort to the Septuagint or Josephus' chronology, which gives more years. These good men believe that the religious systems of those lands were too highly developed for so short a time, and their populations too great.

As to the rapid growth of a religious system, I refer them to a modern example, the Mormons, founded in 1830, and now fully developed, with adherents numbering half a million —all in less than a century, while Babylon is given over four centuries to grow a system that probably never had that many adherents. Then, too, I am certain the Sumerian religion was an old one, re-established after the Flood.

As to these populations, brethren, how much time must you have? How many people were in Egypt in 1900 B. C.? There is not a scintilla of proof that Egypt had more than a few thousands of people prior to 1900 B. C. I know they had builded great pyramids, likely about that time, but we have no idea how they did it nor how many men were required. I shall show that they then may have had, counting only 448 years from the Deluge, a thousand times as many men in Egypt as could get near enough to a pyramid to be of any aid.

How many inhabitants had ancient Babylon when Hammurabi, 1900 B. C., first united the tribes (called City States) into a nation? The accounts of the wars they then carried on never read like they had more than a few hundred soldiers. They were only raids, like our early Indian

tribes carried on, and like that in which Hammurabi himself met Abraham when Lot was rescued. There was not a real nation on the globe back of 1900 B. C. In population, there is no indication that the whole of Mesopotamia, back of Abraham's time, ever came anywhere near the population of the single state of Ohio in the year 1916.

How long since Ohio was almost an uninhabited wilderness? One hundred years ago! In 1900 B. C., Babylon had had 400 years in which to reach her petty greatness. Because we find a canal system in Babylon then is no proof that thousands of years had preceded that date. Even now in Ohio one can see extensive canals that have flourished and fallen into decay, all within a hundred years! Let me give you an example of how quickly a civilization may spring up. I have in mind a land that, 200 years ago, was a wilderness, with a little fringe of civilization along one extreme eastern coast. Now that land has more than *one hundred million people.* If, today, a poisonous gas should choke to death, suddenly, every human in that land to which I allude, and a thousand years hence, when it be totally forgotten, explorers should find its great cities, railroads, canals, libraries, churches, sky scrapers, and other wonders of man's creation, how much time would the evolutionists and exaggerators of that day have to allow for the gradual growth of such a mighty civilization? Five hundred years? One thousand years? I think I hear an united chorus of them say fifty thousand years. But the truth is, that less than 100 years has seen nearly all this greatness come about, in the United States of America, for you have guessed that the country to which I refer is our own glorious land!

How long, then, must we give the meagre little tribal

civilization of ancient Babylon to have it attain what it was in Hammurabi's time? Bah!

But I hear some one reply that the United States and the State of Ohio drew immigrants from other lands, which Babylon could not do, for the first centuries. That's true, but how long by geometrical progression does it take for a family of eight persons to grow into the few thousands we must account for in Babylon, Egypt, Iran, and such like places, just back of 2000 B. C.? In a new center, population doubles itself every few years, by leaps and bounds, like the problems given in the arithmetics for solution under geometrical progression:

A man sold a horse at the rate of one cent for the first nail in its shoes, two cents for the second, four cents for the third nail, etc. for the 26 nails in the shoes. Did that man give away his horse? It brought him $671,088.63

A boy agreed to work, and take as wages, one grain of corn for the first week, the number of grains to be doubled every week for one year. Did the boy work for nothing? Guess not! It took all the corn in the township to pay him!

In new communities, population grows just that way. It doubles every 25 years and has been known to double, for some periods, every 15 years, so says George Rawlinson's *Ancient Egypt*, pp. 135 and 136. Dodd, a noted author, says there may have been descended from Adam and Eve, at the end of 128 years, 421,164 persons. Clinton, the great chronologist, says, "250 years after the Flood the population of the earth would amount to many millions." A man has been known to have 400 direct descendants while he yet lived. During another life-time they might have grown to 160,000 at the same rate, and in the third life-time to

64,000,000 (see Jenk's *Comprehensive Commentary*, vol. I, p. 257.)

Malthus, the greatest authority that ever lived, on how fast populations may increase, on p. 3 of his *The Principle of Population*, says: "In the back settlements where the sole employment is agriculture, and vicious and unwholesome occupations are little known, the population has been found to double itself in fifteen years. Even this extraordinary rate of increase is probably short of the utmost power of population." Then he says: "According to Euler, calculated on a mortality of 1 in 3, if the births be to the deaths in the proportion of 3 to 1, the period of doubling will be less than 13 years, and this proportion is not only a possible supposition, but has actually occurred for short periods in more countries than one. Sir William Petty supposes a doubling possible in so short a time as 10 years."

If Malthus had based his calculations upon the extraordinary conditions indicated in the 9th, 10th and 11th chapters of Genesis, when men were living to be hundreds of years of age, and when God was aiding in preserving a fast multiplying population, he would have given 8 or even less as the period of doubling population. I shall now base some calculations with Malthus as my authority, and if the critics do not like my figures, let them abuse Malthus who is a better authority on this question than all the critics who ever lived combined. It must not be forgotten that God had blessed Noah's family and admonished them to "Multiply and replenish the earth," and consequently the birth rate, death rate and length of life He supervised and directed, and it was God who aided in speedily overspreading the earth. Considering these facts, I have reason to believe that for the first

centuries population may have doubled every ten years, undoubtedly every fifteen years.

The Bible, (Gen. 10:25) says that in the days of Peleg the "earth was divided" that is, the earth was parcelled out among the sons of Noah. Suppose this occurred in Peleg's 30th year, which would be 2217 B. C. By established rules of population, there may have been, at that time, 120,000 people coming directly from Noah's family of eight persons, the descendants of Shem, Ham and Japheth each having about 40,000. Thus we see that Ham could take 20,000 with him, drop off 5,000 on the Mediterranean coast, and arrive in Egypt as early as 2217 B. C. with 15,000 people. Remember, I am in accord with the Bible (Ps. 105:23, 27; 106:22) in saying Ham migrated to Egypt. That valley is also referred to in the Bible under the name Mizraim, Ham's son. The native name of Egypt "Khemi" means "Land of Ham."

When Ham went to Egypt he would leave Cush in Shinar with 20,000 people or more, and in another twenty-five years these Cushite Sumerians would multiply into 100,000 people, not counting the other thousands that may by that time be coming in from the children of Shem and Japheth. By this calculation, there could have been millions of people there in the year 2000 B. C., nearly one hundred years before Hammurabi's reign. But we have no reason from history to think there were one-tenth that number. If the population doubled only every 20 years, which is nothing uncommon, there could have come from Noah's family plenty of people to have given Babylonia all the population that history indicates were there in Hammurabi's time. Exactly the same is true as to Egypt. Her first immigrants, going there in 2200 B. C. or earlier, would grow into all she is shown to

have had when history opens up that country to us. Then too, after the first hundred years, she began drawing immigrants from Arabia, and especially from the children of Shem.

We must remember that the 10th and 11th chapters of Genesis tell us the names of only those children and descendants of Shem, Ham and Japheth who became heads of important tribes or nations, and scores of others are never mentioned. The less important may have coalesced with the larger clans and thus lost their identity. Arphaxad, born two years after the Flood, may not even have been the oldest child of Shem.

Now, if in the third year after the Deluge, each son of Noah was the father of three children, the population would be more than doubled. In another five years the population could be 30, and in twelve or thirteen more years it could easily reach 60; for before this time Noah may have had grandchildren. We must not forget that Jehovah was concerned (Gen. 9:7) in speedily populating the earth. Neither should we fail to notice that there is a supervision over population always, in all ages, past and present, that the wisest scientist has never been able to explain away. Ask some evolutionist to explain the peculiar fact of the almost equal male and female births in all lands, and hear him admit his inability to account for it. The latest theory is that human sex, like color, etc., in birds, animals and flowers, is governed by Mendel's law. Possibly so, but pray tell me who made such a wonderful law? Even this law is overstepped if one sex increases faster than the other to make up for a shortage when war, etc., creates a deficiency. *Enc. Bri.*, vol. 9, p. 316, says, "It is said that in human societies the number of males born increases after wars * * * *"

I am now ready to produce tables of population for the

first 200 or 300 years following the Flood, based on the evidence furnished by Malthus.

I do not want to be understood as saying that these several peoples increased in population exactly as I give in my tables. I have no doubt but that they doubled in number in a shorter period than ten years at first, when people lived to be very old, and at other times they may have increased more slowly than the tables indicate. I merely demonstrate that it was more than possible for Egypt, Shinar and Iran to get the meager populations we think they had the first 350 years after the Deluge.

2348 B. C., Noah's family ..	8	2340 B. C., population	30
2345 B. C., population	16	2327 B. C., population	60

Then Japheth's clan of about 20, emigrate toward Iran and Ham's clan retire to Naamah's old home in Shinar, also numbering about 20 persons. The following shows the possible population increase of Ham's family in Shinar:

2327 B. C., population	20	2267 B. C., population	1,280
2317 " "	40	2257 " "	2,500
2307 " "	80	2247 " "	5,000
2297 " "	160	2237 " "	10,000
2287 " "	320	2227 " "	20,000
2277 " "	640	2217 " "	40,000

Now the decree is promulgated which allots Africa to Ham, but the Cushites, under Nimrod, revolt and half the clan remain in Shinar, while Ham, on his way to Egypt drops off say 5,000 in Canaan and arrives in the Nile valley with 15,000.

2217 B. C., population	15,000	2177 B. C., population	240,000
2207 " "	30,000	2167 " "	480,000
2197 " "	60,000	2150 " " ..	500,000
2187 " "	120,000		

MAP (c. 2217 B. C.) **OF EARLIEST POST-DILUVIAN MIGRATIONS**

Here we have Ham's race in Egypt in the year 2150 B. C. with 500,000 people, sufficient to begin the construction of the pyramids. But it is highly probable they were not built until 200 years later, when the population may have been many, many millions. But suppose their construction began 100 years after 2150 B. C. and the population doubled only every twenty years:

2150 B. C., population	500,000	2090 B. C., population	4,000,000
2130 " "	1,000,000	2070 " "	8,000,000
2110 " "	2,000,000	2050 " "	16,000,000

If we estimate a doubling every 20 years the entire time after reaching Egypt, it is sufficient, for Egypt may never have had 16,000,000 population. She only has 11,000,000 now.

If, when Ham's clan departed from Asia, he left the Cushites in Shinar with 20,000 people under Nimrod, let us see their growth in population until they were scattered at the time of the Babel incident (Gen. 11:8), say about 2200 B. C.

2217 B. C., population	20,000		
2207 " "	40,000	2200 B. C., population	60,000

So we find that there were many thousands of these Cushites when God drove them out. Probably their number was augmented by thousands of Japhethites and Semites before this. This mixed multitude may have numbered 100,000. Immediately after the Cushites leave Shinar we find Sargon I, a Semite, the dictator. O, how nicely all this harmonizes with the Bible and with archaeology!

A similar table for Japheth's clan will show, even at a much slower increase, that they may have developed into millions long before they, in 2000 B. C., swarmed out from Iran.

As I demonstrated above, Japheth may have reached Iran

with 20 people in 2327 B. C. Suppose they double each ten years for a short while, then every 20 years:

2327	B. C.,	population	20	2177	B. C.,	population	16,000
2317	"	"	40	2157	"	"	32,000
2307	"	"	80	2137	"	"	64,000
2297	"	"	160	2117	"	"	125,000
2287	"	"	320	2097	"	"	250,000
2277	"	"	600	2077	"	"	500,000
2257	"	"	1,000	2057	"	"	1,000,000
2237	"	"	2,000	2037	"	"	2,000,000
2217	"	"	4,000	2017	"	"	4,000,000
2197	"	"	8,000	2000	"	"	7,000,000

This gives these Aryans over seven million people even at a much less rapid growth than Malthus' laws would permit us to assume.

The above tables for all these peoples end 100 years before Hammurabi became king and 75 years before Abraham goes into Canaan.

Therefore I am convinced that all this clamor we hear asserting that there were too few years, if we accept the account in Genesis, is but another invention of Satan to discredit God's Word!

But I especially want to call attention to the story of the Japhethites, in their home on the highlands of Iran. Their very numbers absolutely preclude the idea that they were settled there many years back of 2000 B. C., or that land could not have held them. Think of the absurdity of a few hundred or a few thousand Aryans remaining in Iran a million years or even a thousand years, and never increasing sufficiently to force themselves out! The man capable of believing that ought to have his head examined.

If, on the calculation that population, the first 160 years after the Deluge, doubled only every 15 years, and if Japheth at that time went to Iran with his third of the population, he

would have 5,000 people in the year 2188, and in a hundred and eighty-eight years more, when history says his race began to leave Iran, he could have had *sixty-five millions of people.* I do not believe he had one-tenth that number. History shows that the Aryans at that time were a few agricultural people with homes, cattle, plows, sickles, sons, daughters and very nearly a monetheistic religion. How could they have been there *fifty thousand years* and have remained a meagre handful? It is preposterous!

It even seems that Ussher's chronology gives us too much time for the Aryans, and yet some Bible students are crying: "Give us more time!" What do they want with more time? They would have these Aryans increasing into millions, cooped up on a plateau, tramping all over each other, waiting until the year 2000 B. C. would arrive, so they could expand into India and Europe. The very fact that they were but few at that period, proves conclusively that they had been there but a few hundred years, at the very most. Better stick to the Bible, brethren, or you will find yourselves in the mire as deep as some of these fool evolutionists.

I have referred to the well known fact that before these Aryans separated from their first home, they had a completed and perfectly inflected language, and evolutionists point to that as an evidence that this people had a long prior existence. They say it would take long ages for such a language to perfect itself. That is a peculiar circumstance, I admit, but think how ridiculous it is even to suppose that these Aryans would remain in one center for ages "to complete their grammar" and obtain a "well inflected language" before starting out. The birth rate during these ages must have been the lowest on record, or they must have been dying off by some terrible scourge continuously, or they would have outgrown

their boundaries. In fact, their small vocabulary, of only purely domestic words, shows that their stay in the central home was a very short space of time. But may not their language have come from an antediluvian mother tongue? I am convinced it did.

I have, in the preceding chapters, taken up much space proving that the history of no people on earth reaches back of the time of Noah's Flood, at the date given by Ussher, 2348 B. C., and I am ready to declare that there is no necessity for a Bible student to be disturbed for fear ancient history may overthrow the plain statements of the Bible, that the second dispersion of mankind occurred just when and where the Bible states.

But I am now confronted by another variety of Bible critic who says that I may be correct in saying that profane history cannot certainly trace civilized man back of the time of the Deluge, but how about prehistoric man? His relics are found among the glacial drifts and his bones in those ancient caves of France and England, along with the bones of animals long extinct. Prehistoric man was certainly here, say these critics, more than 6,000 years ago, and if so, those who accept Genesis must admit that the time there given, as the advent of man, is incorrect. If so, Genesis and with it the entire Bible is discredited. But what is the truth as to prehistoric man? The next chapter will answer.

CHAPTER XVIII.

THE RELICS OF PREHISTORIC MAN.

By prehistoric we mean the remains of man, or the implements he used, found in such localities as lead us to believe they were deposited there longer ago than the date to which written history reaches.

In preceding chapters it is shown that history (other than Bible history) reaches but a few hundred years back of the Christian era except in the case of Egypt and western Asia and even there when we go back of 1000 to 1500 B. C. it is pretty much guess work, and is worse than guess work back of 2000 B. C., and that therefore from authentic profane history it cannot be proven that man was living on the earth even so long ago as the dates given in Genesis.

But there are many things that show us conclusively that prehistoric man lived in various parts of the earth at the time of Egyptian and Babylonian civilization and for many years prior to that time, for we find his bones or his implements in the peat bogs, caves and glacial drift of Europe, Asia and possibly America sometimes deeply buried under many feet of soil, stalagamite or volcanic tufa, along with the bones of ancient and in many cases, long since extinct animals such as the cave bear and the mammoth. Let me first describe the locations, conditions and situations under which these relics of prehistoric man are found before I bring up the question of how old such bones or implements are:

In Switzerland, and to some extent elsewhere, are found wooden piles sticking out of the mud in the bottoms of lakes on which houses were built, many years ago, sometimes amounting to good sized villages. In the mud into which these piles

were driven are found ancient implements of stone and bronze and the bones of animals that have not lived in recent times in those sections of country. While these lake dwellers were, in some cases, quite ancient, they are not looked upon as so remote as any of the other prehistoric men I shall mention, for these lake dwellers had the modern domestic animals, but such animals as the reindeer or the extinct animals, such as the mammoth or cave bear, are never found.

At certain places on the shores of the Danish Islands and elsewhere appear immense heaps, in some places nearly 1,000 feet long, 200 feet wide and several feet high, of the shells of oysters and other mollusks together with the bones of birds and animals. These refuse heaps are the accumulations of centuries, possibly, of the rude people who lived by fishing and hunting. Scattered through these heaps are implements of stone, bone and horn but none of bronze or iron. Some of these refuse heaps are several miles from the present shore line, showing that land levels have much changed since they were deposited. Many centuries have elapsed since these accumulations were first begun. These refuse heaps were begun at a more remote date than the lake dwellings for, while the shells are all of living species, they are of an older type, and bones of the domestic ox, horse and sheep are not found. The bones of the dog belong to a smaller and older race than those found among the lake dwellings.

In Denmark and other regions are deposits of peat varying in depth from 10 to 30 feet, occupying depressions or basins. That these deposits have been many years forming is shown chiefly by the kinds of tree remains found imbedded at varying depths in the peat. Near the bottom occur logs of the Scotch fir which does not grow in Denmark now. At a higher level are found trunks of oak trees which have not grown to any

extent in Denmark since historic times, the prevailing timber there since the historic period (100 B. C. in Denmark) being beech. In the peat along with the Scotch fir are found only stone implements. The oak section or layer contains stone and bronze and near the top are found implements of iron. The bottom, or Scotch fir layer, of these peat bogs is as old if not older than the beginnings of the kitchen middens or refuse heaps mentioned above, but not so old as the glacial men. This peat often occupies glacial basins.

In France, England, Belgium and elsewhere are found caves that have been visited by animals and man from remote ages. On the floor of some of the caves is an accumulation of debris many feet thick. Between different layers of mud, broken rock, etc., there often intervene layers of lime rock from an inch or less to several inches or a foot or more in thickness. In carefully removing these successive layers there are found first the remains of recent animals and man and older as we go deeper. In some of these caves, near the bottom are found man's bones or his implements imbedded with the bones of ancient or extinct animals. There are two classes of these caves: those that contain modern animals and the smoother implements of stone, and those that contain along with relics of man the bones of the mammoth and other extinct animals. The first mentioned class of caves, in age, represent, possibly, the age of the peat bogs, the kitchen middens and the lake dwellers, but those which contain bones of the mammoth are still older.

It is well known, and admitted, even by those who make no pretentions to scientific knowledge, that in recent geologic times a great ice sheet formed over many parts of the earth more especially over the northern portions of Europe and America. In Greenland today is an area of ice 800 miles

square and several hundred feet high, moving in almost every direction toward the sea, in great glaciers. If this immense field of ice should suddenly melt, it would cause indescribable floods, destroying all animal life there and would carry from the interior vast amounts of soil and rock which would be deposited in the lower lands to the depth, possibly, of hundreds of feet. This is exactly what took place in the Champlain, or melting time, of the ice age, only on a grander and larger scale, almost beyond the imagination. We have no record any where that man lived before or during the formation of these immense fields of ice. But at the very culmination, the melting period, man lived, for there is no longer any doubt but that his implements, if not his bones, are found imbedded under many feet of supposedly undisturbed gravel deposited by the torrents occasioned by the melting ice. A few illustrations are all space will permit me to give:

About the year 1840 a French investigator discovered stone implements in some of the gravel terraces along the Somme River at Abbeville, France. The place was afterwards visited by the noted geologist Sir Charles Lyell and the truth of the finds verified. In connection with the implements were found the bones of the mammoth. Since then in Europe and in America, possibly, have been found the relics of man in supposedly undisturbed glacial gravel beds. So it is no longer disputed that man lived in the closing epoch of the ice age. These are the most ancient remains of man yet found on the earth unless it be those in some of the caves mentioned above, which may be as old, but not older. These ancient remains of man are sometimes said to be relics of pre-Adamites, but there has never been any thing discovered that need cause one to believe there were men on this earth at any time before Adam and Eve lived in Eden.

West of the Rocky mountains in Idaho, Oregon and California are immense beds of lava, often 100 feet or more deep. This lava seems to have flowed from earth crevices or seams, like immense rivers, into the depressions and over the plains. Beneath this lava are beds of glacial gravel in which, in California, the relics of man are said to have been found by miners tunneling for gold. The tree remains found in this gravel are different from the trees native there now. The animal remains also found deep under this volcanic ash are that of the mastodon and other ancient or extinct animals. These remains of man may be as old as any yet found but there is nothing to show that they are older than similar finds in glacial wash elsewhere, and they may be found, when properly investigated, not even as old as the Christian era, for there is very much doubt as to the credibility of these finds.

How long has it been since these Lake Dwellers, the Kitchen Midden men, the Peat Bog men, the Cave men, and especially the Glacial men were living in the various localities named above?

There is a class of would-be scientists who claim that the time since these prehistoric men first lived is enormously long. Some say a million years. Myers, on p. 2, says the Old Stone age of man was measured, not by thousands but by millions of years. M. Rutot (1911) says the relics of man are found dating back 139,000 years (Duckworth, p. 103). The estimates run all the way from millions to less than seven thousand years. Osborn places the first real man 500,000 years ago; James Geikie, 200,000; Croll, 980,000; Sturge, 700,000; Townsend, 6,000; Le Conte, p. 416, says, "The time which elapsed since man first appeared is still doubtful. Some estimate it at more than 100,000 years and some say 10,000." Myers, p. 4, says, "We do not attempt to reckon

the duration of Paleolithic man by centuries or millenniums even, but by geologic epochs." Very many scientists now place the advent of man, independent of the Bible, at less than 10,000 years.

Some geological evolutionists sneer when Genesis is mentioned, because "Genesis and science do not agree." How could Genesis agree with such discordant and exaggerated estimates? Think of scientists, who vary so greatly among themselves, asking that Genesis agree with them! How long would any of us place any dependence in the Bible if its books disagreed among themselves as these "scientists" do among themselves? Enormously long estimates of prehistoric time, as I shall show elsewhere, grow out of the application of the theory of evolution to the development of man, and not to any proofs that he has so long inhabited the earth. I do not know of a particle of proof anywhere to show that man has lived here beyond the period reckoned from the book of Genesis, and this I shall show in the next chapter.

CHAPTER XIX.

TRUTH ABOUT PREHISTORIC MAN.

Those who reject the Genesis account of early man also reject Noah's Flood story, yet they generally admit that everything in history, ethnology, language and race point to western Asia, in or near the Euphrates valley, as the place where man originated. There and in Egypt, which is almost contiguous, where authentic history runs farthest back—would not those countries be the place to find the earliest evidences of man, prehistoric man? Especially ought we to be able to find prehistoric man in Egypt where the dry climate would tend to preserve ancient relics. But these two countries present no proof of prehistoric barbarians, no Paleolithic man, no Neolithic man. Why? Because they had no prehistoric period. The first post-diluvian man in Babylonia and Egypt was the civilized man and the prehistoric man of Europe, America and elsewhere was a later migration from these two civilized centers. While Neolithic man hunted wild animals in Europe and possibly in America, civilization reigned in Babylon and Egypt, and while Paleolithic man with his stone ax combatted the mammoth and the cave bear in Europe and barely possibly in America, and lost his life among the glacial torrents of those days, the antediluvians enjoyed a good degree of culture in western Asia. There man lived first and later, as climatic conditions invited him, he spread to Europe and elsewhere and, as is always the case, in part lost his civilization. As profane history cannot certainly carry us much beyond 1500 B. C., neither can it be inferred that prehistoric man lived much beyond that, unless an antediluvian dispersion of mankind be admitted in which case paleolithic time may rea-

sonably be extended upwards of 1500 years farther back. We who believe in the Deluge can account for the mammoth and cave bear men's era, for they were antediluvians, as I shall show in this chapter. The fact that no prehistoric man, such as used the stone ax and the flints, and presented the barbarous facial and cranial expression, is ever found in or near such a primitive center as Babylonia, is a very serious blow to the theory that man evolved from bestial savagery, but it rather tends to show that the more barbarous types found in remote places are those who went from the first center and in after years degenerated.

Those who discuss prehistoric man have divided the times in which he lived into Paleolithic (old stone age), Neolithic (new or smooth stone age), Bronze and Iron ages. I am sorry they ever adopted these divisions because there is neither sense nor reason in such divisions. It is true that the stone implements found in the most ancient caves and glacial drift are often roughly made but not always so, and those found in the more recent caves and lake dwellings are sometimes better made but not always so. (Duckworth, p. 93). Sometimes in very ancient glacial deposits all kinds of stone implements are found together, (Duckworth, p. 125). The fact is, rude, barbarous men in all ages used rude stone implements. The Indians used such implements in America but a few years ago and the native Australian and South African Bushmen still use them. (Duckworth, p. 95). Caesar found, in trenches before Alesia, in his battle with Vercingetorix, weapons of stone, bronze and iron all mingled together. (Dawson, p. 282). The finding of a rough stone implement associated with the bones of a man no more proves the age in which he lived than would the color of his hair or the length of his nose. To prate about stone-using man, as if that

meant ancient man, is all nonsense. To date the bones of a man as ancient because they are found in proximity to rough paleoliths has led many a scientist into the greatest error. Skill, or lack of it, shown in the construction of a stone implement, is never a guide to its age.

But there is a real dividing line that can and should be made as to these ancient men—the line is that which separates the men who lived before the final Ice Age cataclysm and those who lived afterward, and the sort of implements they used has next to nothing to do in creating the two classes. You do not need to go to Genesis to find the account of that cataclysm (Noah's Flood) that destroyed these most ancient men and made extinct many forms of animal life, for geologists everywhere admit it. The great geologist, Sir Charles Lyell, tells all about the breaking up of that period in chapter 14 and elsewhere in his *Antiquity of Man.* Dawson in his *Story of Earth and Man*, p. 303, says, "Even in America the mastodon, the mammoth, the fossil horse, and many other creatures, disappeared before the modern period, and on both continents the great post-glacial subsidence or Deluge may have swept away some of the species." Prof. Wright, of Oberlin, one of the greatest living scientists, on p. 25, of his *Origin and Antiquity of Man*, uses these words. "It is in deposits connected with the closing catastrophe of the Glacial epoch that we chiefly find the earliest relics of the human race."

That catastrophe (I will not yet call it Noah's Flood for fear of offending some of our weaker brothers who cannot accept any truth if it seems to agree with Genesis) is the natural dividing line between the really ancient man and the more modern. A far better thing would be to call the older division of prehistoric man the "Mammoth Age" because that was the age when lived that now extinct animal. This animal

began its existence during or at the end of the Glacial subepoch, that is, it did not live before the Pleistocene epoch, and disappeared with the close of the Champlain, or melting time, (Dana, p. 321). Duckworth, p. 90, says that elephas antiquus began after the Pliocene period, and on p. 88 says this animal originated before the mammoth. Chamberlin & Salisbury's geology, p. 496, vol. 3, says, "The mammoth was in America after ice left the country finally." Todd, on p. 76, says that the mammoth disappeared between the Paleolithic and Neolithic ages. In other words, the mammoth became extinct when Paleolithic man disappeared, at the time of the Deluge. Chamberlin & Salisbury clinch the matter on p. 514, vol. 3, by saying, "The association of man with extinct animals is a phenomenon that may mean the extension of man's presence backward or the extension of these animals forward." Keane, p. 269, says, "No doubt the mammoth, as many hold, may have survived till comparatively late times in Siberia." This means that the mammoth disappeared recently enough to have met destruction in Noah's Flood. By courtesy of Smithsonian Institution, I reproduce a fine picture of the mammoth in this chapter.

The bones of the mammoth are never found in the mud under the lake dwellings, in the kitchen middens nor in the peat bogs which occupy glacial basins. (Lyell, p. 73.)

The fact is, the lake dwellers lived in and back of Caesar's time and are mentioned by Herodotus about 500 B. C. Edward Fountaine, p. 69, says that the lake dwellers lived as late as 100 B. C., and W. B. Wright, p. 292, says, "The famous lake dwellings of Switzerland belong in part to late Neolithic and in part to the bronze age." These lake dwellers are probably more recent than the time of the Babylonian captivity recorded in the Bible.

THE SUSSEX, OR PILTDOWN MAN, PERMISSION CURRENT OPINION

AMMOTH (*Elephas Primigenius*). PERMISSION SMITHSONIAN INSTITUTION.

The kitchen middens and the peat bogs are more ancient, but the mere fact that rough stone (paleolithic) implements are found in them proves nothing, for if peat bogs exist now in Australia or South Africa, the natives would be dropping rough stone implements into them. As to the change of timber from Scotch fir to oak and afterward to beech or the change in domestic animals, these prove nothing as to time. Nature does some unaccountable things sometimes. I am told that in some parts of the Carolinas, when the native pine is cut away, a growth of oak takes its place, and all within a few years, and so it may have been from fir to oak and then to beech in Denmark. On this point I note that W. B. Wright, p. 429, says that the time when these trees existed was very short, and no better authority could be quoted. The animal life of Ohio has entirely changed in the past 125 years, from wolf, deer and bison to sheep, horse and domestic cattle; just as rapid changes, no doubt, took place in the early days.

The later of the cave men are no older than these peat bog men, as the animal life shows. In chapter XII, I tell of the Cushites going into Europe soon after the Deluge and that they were known as Berbers, Basques, Iberians, Picts and Lapps. I have also shown in chapter XV that the earliest of these are what are known as Neolithic races. Now I want you to know also that many of these lived in caves and they are these later cave men we are now discussing. Some of these Neolithic cave dwellers went under the name of the "Cromagnon race" because a cave of that name produced skeletons of that type. Wright's *Origin and Antiquity of Man*, p. 115, says that the prehistoric Neolithic man of France was the Cromagnon cave man. The *Enc. Bri.*, vol. 7, p. 482, quotes Quatrefages as saying that the Cromagnon man was a Berber. and vol. 3, p. 765, says, "Connection has

been traced between the early Libyan race and the Cromagnon and other early European races and, later, the Basque peoples, Iberians, Picts, etc." Vol. 5, p. 577, says, "These Neolithic cave-dwellers have been proven to be identical in physique with the builders of the cairns and tumuli" (dolmans, etc.), and I show elsewhere that the Cushites built these. The above vol., p. 578, says, "This identification of the ancient Neolithic cave-dwellers with the modern Basque-speaking peoples is corroborated." The Dordogne cave skull of France belongs to this Neolithic Cromagnon Cushite race as well as many others I might name. This is sufficient to show that this class of cave men are not very ancient, and enables us to quite definitely date them, from about 2200 to 1500 B. C., some even later. Thus we know the time and the race of the lake dwellers, the kitchen midden, the peat bog and the Neolithic cave men.

But the Paleolithic peoples, the older cave men and the glacial men, belong to the mammoth epoch, that is antediluvian, and many of them perished in the Flood or floods at the close of the Ice Age. Prof. Wright says, p. 243, "But the real aborigines (of America) were the Paleolithic men whom we have already given reason to suppose became extinct through the fearful and trying climatic changes and extensive conflagrations and floods connected with the advance and close of the Glacial epoch." Those critics who quote the fact that the bones of the mammoth are found along with man, to prove the very ancient age of man, overstep themselves for in doing so they also prove man to be post-glacial, for so was the mammoth. (Duckworth, p. 88). Every man whose relics are found along with the bones of the mammoth was a post-glacial man.

Deniker, p. 302, says, "It is to the period when the glacier began to withdraw from Europe that the ancient vestiges of mankind are to be attributed." On p. 309, this author says that there are no remains of interglacial man, and he says, "This statement is now admitted by all pale-ethnologists." Prof. Winchell says, "Man has no place until after the reign of ice." Tyler, p. 33, says, "It cannot be proven that man was in France or England before the last glacial period." On p. 30, this author says, "The drift gravels belong to the time when the ice sheet was leaving or had passed away in Europe."

One positive proof that man did not live in Europe before the ice epoch is seen in that all north Europe, even Spitzbergen, was then sub-tropical, but prehistoric man is never found in those regions. He did not live there then, and if he did not live there he did not live anywhere.

Another fact that makes us know that the relics of man found at Abbeville, France are in late Champlain times is because the ice-cap did not cover that part of France. Therefore these relics of man and the mammoth could not be covered up under glacial ice debris, until very late, for the floods would be too great for man's presence until quite late in the melting.

Right here I want my readers to note the fact that when the mammoth is found under glacial gravel wash, it too is a post-glacial animal and may have been living in Europe as late as the time of Noah's Flood. Another thing to remember is that all caves are post-glacial. Therefore, when you find anything in a cave it came there after the ice sheet had gone. Clodd, p. 42, says, "No caves are earlier than mid-Pleistocene times." *Enc. Bri.*, vol. 2, p. 575, says the same thing. The caves could not be formed while the intense freezing was going on, but only by running water while ice was melting in

the Champlain sub-epoch. Indeed, this cave matter is a very effective argument, because many of these prehistoric caves were near the ice margin and could not be inhabited by man or animal while great torrents were rushing through them. Therefore, every cave man and every cave bear and mammoth bone ever found in a cave came there after the melting period had almost passed away. This proves the cave man and mammoth to be not only post-glacial but almost post-Champlain also. I could rest my case on this almost positive proof that the earliest relics of man are later than both the ice forming and the ice melting time.

Scharff's *History of the European Fauna* is quoted on p. 88, *Pop. Sci. Mon.*, May, 1902, as saying, "The mammoth does not occur in any European Pliocene deposit and could not therefore have originated in Europe until Pleistocene times."

Now then, the time when these antediluvian cave dwellers and glacial men and the mammoth began to inhabit Europe depends altogether upon when the great ice cap had melted sufficiently to permit man to hunt the mammoth and other animals of that day which were closely following up the receding ice. Geology shows that man appeared exactly at that time and the mammoth ahead of him. Prof. Wright in his *Origin and Antiquity of Man*, p. 366, says, "Paradoxical as it may seem, it was soon after the culmination of the Glacial Epoch that the conditions in central Asia were most favorable for the support of a dense population both of animals and man."

How long since the Champlain sub-epoch ended? If we can answer this question we can, in a measure, answer that other question—whether glacial man appeared on earth as recently as Genesis indicates, about 6,000 years ago. I see no

reason whatever to give glacial man a more ancient existence to satisfy the teachings of geology.

Until recently it was the fashion for many geologists to claim that tens of thousands of years, even millions, have elapsed since ice covered much of North America and Europe, but common sense is beginning to assert itself, and now we find eminent geologists who put the date less than 10,000 years. Prof. Prestwich's *Geology*, p. 533, says, "I would limit the time of the so-called post-glacial period, or of the melting away of the ice-sheet, to from eight thousand to ten thousand years."

Prof. Dawson makes a calculation from the rapidity of deposits of the delta of the Tinnere, near Lake Geneva, before the Roman period as compared with the time since, and calculates that the relics of man in the glacial deposits there are less than 5,000 years old. But such calculations are not very reliable, as I shall now show.

How do geologists or archaeologists proceed to get some idea of the time that has passed since the great glacial sheet began to melt away? They make calculations of this kind:

The shore of Scotland near Glasgow has elevated a certain known amount since the Roman invasion, a known date; then if the rate of elevation be the same to the height where the relics of Paleolithic man are found, his age can be calculated.

If iron implements introduced into Europe at about a certain known date are found at a certain depth in peat bogs, how long would it take at same rate of accumulation to make the growth reaching down to implements of ancient man at the bottom?

If a layer of stalagmite in an ancient cave has formed an inch thick since a certain known date, how long did it take to

form another deeper layer a foot thick overlying the remains of the mammoth together with the relics of man?

If the delta of a certain river is known to have begun to form at end of the glacial period, about the time the mammoth man appeared, and is now accumulating about so many feet a century, how long to accumulate the entire delta?

Since Niagara falls is known to have cut back its gorge since the glacial period and now cuts back a certain rate yearly, how long since the gorge began? This is supposed to give the approximate date of the recedence of the ice cap and the subsequent appearance of man.

But such calculations are unreliable. I might give hundreds of instances of how one coast line is gradually raised through a long series of years while a mountain may be thrown up in a day, and yet sufficient data can be secured to prove that but a few thousand years have elapsed since glacial ice left Europe and North America.

In modern times a hut near Stockholm has been carried by a land subsidence sixty ft. under water and marine strata many feet thick accumulated over it; more recently the land has risen again, carrying the hut to almost its original place. If we did not know that the time occupied in both subsidence and elevation was comparatively short, we might guess 100,000 years or a million as the time required. This is an excellent example of "scientific" guesses at the age of man.

The Mississippi river carried sixty times as much water about the time of the glacial torrents as it carries now, so the geologists tell us. Would it not therefore carry sixty times as much delta formation then as now? Mark Twain makes ridiculous these calculations by showing from one geologist's statements, about the Mississippi getting so many feet shorter each year on account of delta accumulations, that, counting

back to glacial times, this river must have stuck out over the Gulf of Mexico to the Panama canal.

Prof. Dawson says a peat bed at Abbeville, France, has grown at the rate of one and one-half inches in the last century, but the tree growths, imbedded in its bottom layer, prove that it at first grew at the rate of three feet per century. The present rate of growth would require 20,000 years for its total age but the growth of three feet per century would require but 4,000 years. Which is correct? Who can tell?

Reliable investigators have recently declared that Niagara falls has cut its present channel in much less time than was formerly thought. Prof. Wright, in his *Ice Age in North America*, on p. 707, says, "Sir Charles Lyell's estimate of 35,000 years as the age of Niagara gorge is greatly reduced. Ten thousand years is now regarded as a liberal allowance for the age of that gorge." The new geology of Chamberlin & Salisbury, on p. 418, vol. 3, says, "If the length of Niagara gorge be divided by the average rate of retreat, since the successive positions of the falls were located by accurate surveys, the quotient is 7,000 years." As man did not appear until after ice had in great part disappeared, this would not even allow 6,000 years since man's advent.

Prof. Holst, a member of the Swedish Geological Survey, one of the best authorities in the world on the time that has elapsed since the Ice Age, in a recent lecture, reported in the *Records of the Past* for March, 1914, says, "In a work printed three years ago I gave a division, based on geological profiles, of the time which has expired since the Ice Age. At that time I came to the conclusion that the whole post-glacial space of time covered was about 7,000 years." Then he goes on to state how until recently it was supposed to be 50,000 years. Then he says it was another thousand years before

Paleolithic man lived there and two thousand more (about 2000 B. C.) before Neolithic man reached Sweden. This is almost exactly the date I give in chapter XIV for the arrival of the Lapps and Finns.

I suspect conclusions based on the recedence of Niagara falls are the most reliable and the most convincing of all the calculations of this kind ever made, and they come near proving that the ice cap left northern New York, northern Ohio and southern Canada possibly somewhat less than 6,000 or 7,000 years ago. Prof. G. F. Wright of Oberlin, O., has compiled a mass of information on this feature of the falls in his excellent book, *The Ice Age in North America.* He quotes the eminent French glacialist Desor as saying that one foot in 100 years was likely the rate of recedence. This would make it 3,500,000 years since the ice cap melted away sufficiently that Niagara River could begin to cut a channel. Sir Charles Lyell estimated the recedence at one foot a year, or a total of 35,000 years. Mr. Blackwell, another investigator, said three feet a year, or about 11,700 years. These estimates were all before any measurements and surveys were made from time to time to establish the actual recedence. In 1842 a survey was made and a mark established. Now it is known just how fast the falls are creeping back, and these actual measurements show that it is more than five feet a year. This reduces the time to less than 7,000 years. But please do not forget that for the first hundreds of years, when the mountains of ice were yet melting and great floods were raging, the cutting away probably proceeded much faster than now. This might reduce the time to less than 5,000 years. If ice covered much of North America, just back of 5,000 years ago, the same was likely true of north Europe.

Morris, the evolutionist, p. 24, says, "The streams may have

formerly been of greater volume, and had superior cutting powers!" Dawson, p. 286, says, "The erosion was enormous in comparison to anything we know."

Compare the exaggerated estimate of 3,500,000 with the real facts ascertained by careful surveys! Now you know how much dependence to put in the long string of figures that have been so generously handed out to us about geological time, man's advent on earth, the civilization of Egypt and the other nonsensical deductions, all based on evolution.

Since the Ice Age, the post glacial gorge from Ft. Snelling to the falls of St. Anthony in Minnesota has been cut, and Prof. Winchell, a noted geologist, estimates that 8,000 years is all the time it required. Prof. Andrews says the post-glacial erosions on the shores of Lake Michigan have taken place in 7,500 years or less. Prof. Prestwich expresses it as his opinion that the entire Ice Age, both the accumulation and melting, may not have taken more than 15,000 years. (See his geology). One observer of a glacier in Alaska says that it has melted away so fast in the past 25 years, as compared with a previous rate, that he has lost all faith in such calculations. Prof. J. W. Dawson mentions an accumulation in one cave of stalagmite to be one-twentieth of an inch in 200 years, another cave one-fourth inch in one year. The *Enc. Bri.*, p. 575, vol. 5, says, "In Ingleborough cavern a stalagmite, measured in 1839 and in 1873, is growing at the rate of nearly one-third inch per year." As man's most ancient relics have never been found beneath more than a few feet of stalagmite, the above rate of growth would reduce the age of the most ancient cave relic to less than 500 years. This shows the absurdity of all such calculations.

There are many of the safest and most learned of geologists who place the duration of the ice-melting time of the Pleisto-

cene epoch, at but a few thousand years. Prestwich, quoted above, in his geology makes this statement: "The time required for the formation and duration of the great ice-sheets in Europe and America need not, after making all allowances, have extended beyond 15,000 to 25,000 years, instead of 160,000 or more as has been claimed, and I would for the same reasons limit the time of the so-called post-glacial (Champlain) period, or of the melting away of the ice-sheets, to from 8,000 to 10,000 years or less."

Now, man appeared according to Genesis, 1656 years before the end of this ice-melting period, and the mammoth and cave bear doubtless earlier in the melting period, but in post-glacial times, and all of them perished at the end of this post-glacial period in many terrific torrents, the final of which was the Deluge.

I have a number of times, in referring to prehistoric man in America, spoken doubtfully of it. I do not believe man lived in America anciently at all. Man had not reached this continent at the time when either Paleolithic or Neolithic man lived in Europe. I doubt whether a human being had even yet seen America until as late as or after the Christian era. Prof. Wright of Oberlin and a few others believe man lived here in the closing Champlain days, but the evidence is all against them. The Calaveras skull, reported to have been found deep under ground in California, was likely a hoax and is now so regarded. Even if it was really found under Table Mountain, the covering above it is of very fresh looking volcanic origin, and we do not know but that it was belched forth from the earth as late as 500 years ago. At any rate this skull is that of a modern Indian.

The human bones found under gravel and löess at Trenton, N. J. are also those of an ordinary Indian and likely were

covered up there but a few hundred years ago. The same facts hold good as to the Lansing, Kansas, skeleton. It also is only that of an Indian and the experts who examined the wind-transported materials covering the skeleton had no way to tell their age.

It is now well known that gravels deposited by waters about Champlain times and loess deposited by winds have often been redeposited in much later times, and so it may have been in case of both the Lansing and Trenton finds.

The evolutionist can choose either horn of a dilemma: if these three skulls are really ancient Paleolithic, then there has been no evolution; if they are not ancient, then present-day skulls can become deeply covered under gravel, and therefore a skull found under gravel may not be ancient at all.

The experts who examined the Calaveras, Lansing and Trenton skulls are unanimous that they are modern Indian skulls and they suspect that they were not found where reported or in case of two of them that they became covered up in recent times. If so, then a modern skull may be found under glacial wash or loess, and that makes us suspicious as to the age of all gravel covered relics.

No other human remains found in America have enough ancient merit to be worthy of discussion. I shall close these remarks on "early man in America" with the following quotations:

The March, 1916, number of *The Scientific Monthly* has an article by Dr. Clark Wissler wherein he says of the Trenton bones. "Since it is not clear that the gravels in which these bones were found were undisturbed by post-glacial floods, we must consider the case as far from proved. * * * In brief, it was regarded as a wind deposit of comparatively recent formation."

Chamberlin and Salisbury's geology, p. 502, vol. 3, says that whether glacial man was in America is more doubtful than a few years ago, because it is found that the reports of these finds are not trustworthy.

Brinton, p. 24, says of the Calaveras skull, "The record of its discovery is too unsatisfactory."

The new and comprehensive work, just out, by Prof. Osborn of Princeton, *Men of the Old Stone Age*, has no word favorable to glacial man in America.

In fact, man could not cross from Asia to America either in Paleolithic or early Neolithic ages because eastern Siberia was not habitable. Besides, glaciers shut off all entrance to North America until long after the time of Noah's Flood.

Brinton, p. 21, says, "We know that Siberia was not peopled until late Neolithic times, and what is more, that the vicinity of the strait and the whole coast of Alaska were, till a very modern geological period, covered by enormous glaciers which would have prevented any communication between the two continents."

On p. 29, the above author quotes H. Habenicht as saying, "At the time of the Old Stone age both northern Russia and northern Siberia were under water, which would effectually dispose of any assumed migration to America by way of Siberia."

Taking all these things into consideration, are we justified in abandoning the date of man's advent as given in Genesis? I, for one, am not willing to do so. Those scientists who sneer at the Bible (they do not all do so by any means) must come along with something more definite and trustworthy, than they have yet produced, before it need disturb Bible students. The fact is, those Bible critics who want to overthrow Genesis, on the theory that geology proves man was

here more than 6,000 years ago, cannot produce the goods to prove it, and all their exaggerated claims of man's existence here for a million years is based, not upon geologic, historic or archaeological facts but upon that other delusive theory: that life, animal and man, has been a gradual development. In other words, evolution has made a fool of a whole lot of men who might otherwise have developed some common sense.

But some of these men tell us seriously that man is the product of evolution, through long years and through many stages of development. Is it so? The next chapter will be a short lesson in geology to get us ready to take up the question of the evolution of man.

CHAPTER XX.

A LESSON IN GEOLOGY.

It will be difficult for me to make the reader, who may never have studied the science of geology, understand some things I want to say in the next and some following chapters, especially in Part II, concerning the "six days of Creation," as the phrase is often used when speaking of the first chapter of Genesis, unless I give here a short lesson in geology which, if carefully read, will give all a Bible student need know in order to see the agreement between Genesis and geology.

Scientists generally believe that our earth was first gaseous, afterward a ball of molten fluid, without rocks or a crust of any kind, and then as it cooled, the crust began to form on the outside. This was the first rock ever formed. From that time till now, rocks have been forming. Even now, the rivers are carrying down immense quantities of materials, which are deposited in the bottom of the sea and along the shores, forming into rocks, and great masses of material are thrown up through volcanoes and poured out over the earth, forming thick layers of rock. In former times, all this went on with tremendous power, because the crust was thinner and the interior more active. So, through long ages, all the rock on the earth, several miles thick, has been formed. The first layers that formed are called Archaean, and are under all the other rocks generally, but not always. Over the Archaean was deposited another thick layer of rock called the Proterozoic, above it the Paleozoic and on top of it the Mesozoic and lastly the Cenozoic. These great geological rock divisions are called eras.

In speaking of different divisions of geological time or

rocks, I use the word eras for the main divisions, then periods, epochs and sub-epochs. All books on geology do not use the same names.

If it had been possible for these rocks to form, one layer above another, and no earthquake had ever twisted, upheaved or disturbed them, they would be in level layers, many miles thick, but this is not the way they are found. Slow or sudden movements of the earth, have tilted and twisted these rocks everywhere, so that they scarcely ever lie level.

In order for much thickness of rock to form during any one of these eras, the land in that place had to be under water. But this was not always so. While rock was forming in one place, none was being made in another section. In some places, like parts of Canada, the old Archaean rock has always been out of water, and no other rocks ever formed on top of it. In other places the last rock to form was the Proterozoic, the Paleozoic, Mesozoic or Cenozoic, and that particular rock is found on top. Therefore, by going all over the earth, we can examine all kinds of rock. But even if all the rocks could have been formed in level layers, one above another, it would not be that way now, for upheavals, earthquakes and volcanoes have mixed things up. So we look in one part of the earth for one kind of rock and in another place for another kind.

If in Ohio, for instance, rock was being formed all the time in all the eras, periods, epochs and sub-epochs, then we might dig down from top to bottom and examine all the rocks: first the surface which we call Holocene, then Pleistocene (composed of two divisions), followed by Pliocene, Miocene, Eocene, etc., till we reach the lowest Archaean rock, then molten interior. When I say "molten" interior I do not necessarily mean that the interior of the earth is of the consistency

Cenozoic Era	Quaternary	2. HOLOCENE	man (*Neolithic*)
			.....FLOOD.....
		1. PLEISTOCENE	man (*Paleolithic*)
			2. *Champlain*
			1. *Glacial*
	Tertiary	3. PLIOCENE	*Eoliths*
		2. MIOCENE	*Ape-like animals*
		1. EOCENE	*Mammals, Eohippus, Prosimiae*
GREAT LIFE DESTRUCTION			
Mesozoic Era		3. Cretaceous	REPTILES
		2. Triassic	SERPENTS
		1. Jurassic	MONSTERS
			PERMIAN
GREAT LIFE DESTRUCTION (*Sun, moon and stars appear*)			
Paleozoic Era		4. Carboniferous	COAL
		3. Devonian	FISH
		2. Silurian	*Atmospheric Changes*
		1. Cambrian, or Primordial	MOLLUSKS
GREAT EARTH CONVULSION			
Proterozoic Era			BEGINNING OF PLANT LIFE INDICATED BY GRAPHITE, IRON
			CONTINENTS AND OCEANS FORMING
			FIRST LAND APPEARS
EARTH CRUST THICKENS			
2nd Archaean Era			NO LIFE
			THE MISTS BEGIN TO LIFT
			STRATIFIED ROCK
			BOILING WATER EVERYWHERE
DAY DISTINGUISHED FROM NIGHT			
1st Archaean Era			NO LIFE
			WATER BEGINS TO LIE ON EARTH
			UNSTRATIFIED ROCK
			Intensely dark
FIRST OPAQUE EARTH CRUST			

Molten Interior

of molten metal, for the pressure may cause the earth's interior to be intensely solid even while hotter than the melting temperature.

The above diagram shows the rock layers from the lowest, overlying the molten interior, to the top where we live. I am supposing that I have found a place where all the rocks are present, one above another. Begin at the bottom, which is the oldest and first formed rock, and follow up to the top. There are six grand divisions, or rock eras. When, in part II, I compare this table with Moses' six days, each of these eras is one Mosaic day.

The Cenozoic is our era and is at the top. It is the most interesting to us, for until we reach the bottom, or beginning of it, there were no animals like we see and man had not yet arrived on earth. In fact, we have to come up entirely past the Eocene, Miocene, Pliocene, Glacial and nearly past the Champlain before we discover the first trace of man. The fellow who tells you that any trace of the human or any animal leading up to the human lived earlier, is simply lying to you or has allowed his imagination to warp his better judgment. At the end of the melting of the great ice sheet man appeared. The last great earth disturbance, that which closed the Champlain sub-epoch, was the Deluge and it destroyed Paleolithic man and with him the mammoth and other great beasts. After the Flood the Neolithic race appeared. In such places as Europe these people were not descendants of those who had lived there but were immigrants from western Asia.

Now let us go to the bottom of the diagram again and see if we can understand it. If, then, the earth at first was a ball of fire and was in a gaseous state, and slowly became a fluid, it was then self luminous. But it gradually cooled until a

crust began to form. But this crust after a time reached a stage where it was too hot to allow water to lie upon it and yet had so far cooled as to be opaque, that is it transmitted no light. Every drop of the earth's moisture was above the ground as vapors and dense clouds. Just at that time the earth was as "dark as Egypt"—no light from the molten interior and none from the sun, whose every ray was shut out by the dense vapors. It is to this period and to this dark condition that I think the first part of the second verse of Genesis refers, but I want to leave the Bible entirely out of this short "lesson in geology."

No doubt, rain formed in the upper regions, in those times, but evaporated before it reached the heated, almost molten surface of the earth. This first crust that formed over the earth, while yet too hot to allow water to fall and remain on the surface, was igneous, or fire rock, and is like a cinder, unstratified, and nothing alive was in or upon this kind of rock, and therefore no fossils are found in this rock. Now glance to the bottom of the above diagram and you will see that this unstratified rock is the lowest, or *First Archaean Era.*

But as the surface cooled more, the rains fell and remained, and the ocean and real rocks began to form. These were stratified rocks, made by the waves washing and wearing away the igneous rocks, creating sediment which deposited itself in some kind of layers. But as yet the waters were almost boiling hot and no life existed anywhere. The crust was yet too thin to bear itself up, so it lay level everywhere and was all covered with water, except when agitated. This stratified rock is the *Second Archaean Era.*

Here now are two kinds of rock: unstratified igneous rock under, and stratified rock above it, but all too hot for any kind of life. So there are no fossils in these two rocks, and the

age, when these rocks were forming, is sometimes called Azoic which means "without life."

On the Second Archaean rock, another layer of stratified rock formed. That was when the crust had cooled and hardened still more. This third section of rock is called the *Proterozoic Era.* Plant life began in this era. We know this not from any fossils found there, for the great mix-up at the close of this era would probably destroy all such plants, even if as large as trees. LeConte, p. 266, says that between this rock and the next above it occurred "the greatest and most universal break in the whole stratified series." But we do find certain traces of graphite and iron that point to plant life. The above author says of this rock, "The existence of the lowest forms of vegetable life is almost certain." This rock is sometimes known as Eozoic which means "beginning of life." During some stage of the Proterozoic era, the crust of the earth became thick enough to support itself when pushed up above water. Therefore we begin to have land as well as ocean before this era closed.

The fourth section from the bottom is named the *Paleozoic Era.* Although a great preceding earth disturbance probably had destroyed all life, yet, immediately in the very first formed Paleozoic rock, there appeared an abundance of life, especially of shell animals. LeConte, in speaking of this, on p. 268, says, "It certainly looks like a sudden appearance of somewhat highly organized animals without progenitors." Where this life came from geology does not tell us, and cannot tell us.

Some authors divide the Paleozoic era into four divisions: Cambrian, Silurian, Devonian (or fish rock) and Carboniferous (or coal plant rock). The lowest layer, of Cambrian rock, is sometimes called Primordial. There is a sudden

appearance, of some kinds of life, at the beginning of each period of Paleozoic time, and this entire era ended in a general turmoil that destroyed all, or nearly all life, and the next era began generally with new life forms.

Neither bird nor quadruped was on the earth until after the close of the Paleozoic era. Neither did the rays of the sun ever reach the ground until nearly the close of this era, because of the dense clouds. But at length the vapors began to dissipate and the sun to shine occasionally, at last bursting forth in a full blaze of its glory, in the Permian sub-division, which lay between the Paleozoic and Mesozoic eras. The warm moisture-laden atmosphere, with the sun's rays added, accounts for the tremendous growth of trees and plants during the latter part of the Paleozoic era. Chamberlin & Salisbury, devote several pages (603-677, vol. 2) to a discussion of the moisture-atmospheric phenomena of the Carboniferous and Permian ages. Plants put on certain cells to protect against sun-light (p. 604, also pp. 659, 669 and 670). Geikie, p. 68 says, "The outburst of vegetation during this era speaks of a condition of earth and air unknown before or since. The heavy veil of clouds that had hitherto shrouded the world must have gradually become thinned and broken by the advancing coolness of the earth, permitting the sun to shine down more and more brightly."

The next great geological era, above the Paleozoic, is the *Mesozoic Era.* It is divided into three periods: Triassic, Jurassic and Cretaceous. This Mesozoic era was ushered in by a great rock revolution. LeConte, p. 323, says, "We have seen the Paleozoic commence after a great revolution. Now the Mesozoic begins also by a similar revolution." Then on p. 325, LeConte says, "The most striking fact is the sweeping change in life forms." The predominant life of all the

Mesozoic era is immense serpents and winged reptiles. During all this era there are yet no mammals, no anthropoid apes, no men.

A great break also ushered in the *Cenozoic Era*, which extends from the Mesozoic to the time when we live. The Cenozoic is divided into the Tertiary and Quaternary, and each of these is sub-divided. LeConte, on p. 363, speaks of the great and sudden change of life when the Cenozoic began. He says, "It is impossible to account for this, unless we admit that the steps of progress were quicker at this time." In other words he admits, without wanting to do so, that such sudden and unexplainable changes, from one kind of life to another, knock evolution higher than a kite. The first part of the Cenozoic era is called the Tertiary period and it ends where the Glacial sub-epoch of the Pleistocene epoch begins.

When the Tertiary period began, suddenly great mammals appeared. LeConte, p. 376, says, "The suddenness of their appearance is very remarkable. In the very lowest Tertiary, without warning and without apparent progenitors, true mammals appear in great numbers and even of the highest order, primates, or monkey tribes," and this author, p. 376, says, "Mammals immediately became the dominant class." Enormous quadrupeds were everywhere, but not the least hint of man yet during the entire Tertiary period.

Some over anxious evolutionists, have pointed to certain deposits of broken flints, called "artifacts," or "eoliths" found in the Tertiary period, but these are only such broken flints, as frost and friction make. They find exactly the same kind of flakes in the product of mills that break up materials for concrete.

Deniker, p. 359, says, "Nowhere do we find any traces of Tertiary man." W. B. Wright, p. 255, says that much

doubt has been cast on the artificial origin of the eoliths of the Pliocene period. The *Enc. Bri.*, p. 344, vol. 2, says of these broken flints which are named eoliths, "Natural forces frequently produce a similar result. Much time and energy have been wasted in following up such will-o'-the-wisps."

The Tertiary period is divided into three epochs: Eocene, Miocene and Pliocene. The upper part of the Cenozoic era, above the Pliocene, is called the Quaternary period. Between the upper division of the Tertiary (The Pliocene) and the lowest division of the Quaternary (the Pleistocene) there was another great life break, caused by the gradual or sudden upheaval of nearly all northern continents. This was the beginning of a cold period, all over the globe, but especially in North America and Europe. The mammal quadrupeds of the Quaternary period were all different from previous animals, (LeConte, p. 397). Evidently, either the rock disturbances destroyed the mammals of the Pliocene period or the intense cold of the glacial sub-epoch did so, and, whether the new species of animals came in the ice forming period or at its close, we do know a new class of great beasts like the elephas antiquus, elephas primigenius (better known as the mammoth) the great cave bear, etc., now make their appearance. I am sure that many mammals perished at the end of the Pliocene, and the later new animals originated, comparatively suddenly, in the warmer basins during the glacial epoch or more likely later, and they lived until the Flood or floods, at the end of the Champlain sub-epoch, destroyed them. LeConte, p. 397, says, "Mammals seem to culminate in the Quaternary just before its downfall." Prof. Wright, p. 23, says, "Relatively, therefore, to the tenacity of life in species the change introducing the Glacial epoch was so rapid as to merit the name of a catastrophe." Dana, p. 321, says that

the Quaternary animals did not come over the Glacial sub-epoch, but originated in its very close or afterward in the Champlain sub-epoch.

The Quaternary period is divided into the Pleistocene and Holocene epochs. The Pleistocene is divided into the Glacial and the Champlain sub-epochs.

The Glacial sub-epoch was when the northern parts of Europe and North America bulged up higher than they are now and it grew intensely cold so that mountains of ice formed. This ice was so heavy that the crust of the earth bent down hundreds of feet lower than now and it grew as hot as in the equatorial regions! Then the accumulated ice melted. This melting time is the Champlain sub-epoch which terminated in great floods that destroyed all the great animals like the mammoth. I think the Flood ended this sub-epoch.

Man came on the earth for the first time after the Glacial sub-epoch ice making time was entirely gone, and the greater part of the Champlain sub-epoch had also likely passed. W. B. Wright of Dublin, and there is no better authority, quotes (p. 41) Prof. Edward Hall, Sec'y of Victoria Institute of London, as saying, June, 1903, that not in one single instance in the whole of Europe or America has a trace of man's existence been found until the ice time had gone and the melting time had arrived.

Holocene, the last epoch, means "present" and extends from the Flood to our time.

With a little attention to this chapter, one who has never studied the science of geology, may understand how well that science agrees with Genesis, when I take up that matter in Part II.

The reader is now ready, I hope, to discuss with me, in the next chapter, the question: "Is man an evolution?"

CHAPTER XXI.

IS MAN THE PRODUCT OF DARWIN'S EVOLUTION ?

Genesis gives no hint anywhere that man is a development from the animal, the anthropoid. In fact, Genesis tells us the first man, Adam, was an intelligent man, endowed with all the faculties of the modern man and was regarded by the Creator from the first as a free and accountable agent.

In what I shall say in these pages on evolution, I do not want to be understood as saying that a man cannot believe in sensible evolution and accept Genesis at the same time, for I certainly believe Genesis and I also believe evolution, but not that sort of evolution which those "monkey men" believe who reject Genesis. Well do that class of scientists know that if they could establish it as a fact that man had evolved from the lower forms of animal life, through untold centuries of time, they would thus overthrow the plain teaching of Genesis. I have noticed that whenever an educator gets the monkey imbedded in his brain, there is no room thereafter for the Bible, and if he comments at all on the subject, it is, always, that if you believe his sort of evolution you cannot accept the teaching of Genesis, and ever after he is hunting for the missing link—and always looking where he will never find it. May I advise him to take a peep in a mirror?

I do not fault the man who believes there is in nature a law of evolution, but I do censure him for insisting that this law is a god in itself and in trying to have it account for so many things of which there is not a particle of evidence. The appearance of new and varied forms of wild life that can be credited to evolution are but a small percent of that which it is folly to attempt to place under this law. The law of intelligent, purposeful design will account for ninety

and nine of the wonders of nature's creations to where evolution will account for the one.

There is no question but that forms of animal and vegetable life may be very much modified and improved by selection and cultivation, but almost invariably under the eye of a master mind, and even then it is doubtful if the nature or species ever undergoes a radical change. I do not believe evolutionists can point us to a single instance where one species has changed to another distinct species by a gradual series of changes or development. Dawson says: "Species are immutable and do not pass into each other. On the contrary they appear at once, in their perfect state, and continue unchanged till forced off the stage of action." This is exactly true, and if one species has ever been changed into another it is by some law of nature altogether unknown to us—sudden and unexpected, which amounts practically to a new creation, although previous life forms may have been used.

We never see a hint in nature about us of a new species developing from an old one. Dana, p. 345, says, "In the long geological succession of groups there are even fewer examples of blendings than occur in existing life."

If man came from the animal, it was by some such undiscovered law as this, in the hands of an intelligent Creator, but there is not an iota of proof in geology, natural history or anywhere else that man has been the result of slow development or evolution, such as many modern evolutionists would have us believe.

Evolutionists assume that man started as a bestial savage, and they insist that we allow that assumption to stand as a fact. It is not true at all. They cannot bring forward a particle of evidence to substantiate any such claim. The first men were brainier than modern men. Rawlinson, p. 13,

says, "In Egypt there is no indication of an early period of savagery." Geikie, p. 131, says, "So far from there being deterioration as we go back, we find it rather as we come down toward the present; for the oldest cave dwellers, claimed by some scientific men as marking great antiquity, show a far higher degree of mental activity than much later times." Goodspeed, p. 55, says that as far back as we can penetrate in Babylonia, civilization existed.

They tell us man has many characteristics of the animal. Certainly, but that only shows that the Creator chose to have it so, not that one developed from the other. A chair has four legs, so has a horse but one is not a development from the other. A comet has a tail, so has a sky rocket and a tadpole, but no one of these is a development from one of the others. If beings should be discovered on the planet Mars and they should prove to have many of the characteristics of man, would that prove that one developed from the other? It is mere assumption and presumption to say that man developed from animals when there is nothing to prove it except certain similarities of construction.

Evolutionists have been making a heroic effort, in recent years, to establish some connecting link between man and the anthropoid apes, but without success. They start out with the theory that man's body, brain, mind, morals and religion have been a development, but they have utterly failed to prove their theory.

Wherever man has submitted himself to the leadership of divine enlightenment, I believe there has been an upward development, but very rarely elsewhere. Where laws of sanitation, education and religion are enforced, there man may improve, but nowhere else. I believe the largest, brainiest, healthiest, longest lived people who ever existed on the earth

were the first people, and were it not for the accumulation of knowledge, locked up in books and machinery, we should not begin to compare in deeds of valor or accomplishments with the ancient Egyptians or Babylonians, and they were, very probably, only second rate as compared with their antediluvian forefathers. Have the Babylonians developed in any direction whatever since Hammurabi, who lived in Abraham's time, wrote his code of laws? No, indeed, the lowest type of humanity that ever inhabited the Euphrates valley lives there now and exactly the same thing is true of Egypt. The civilization of Egypt 4,000 years ago, when they built the pyramids, is the wonder of the world, but she has never been able to reach that advancement since. The earthworks left by the ancient Mound Builders in the Mississippi Valley, and the ruins in the southwest and in Mexico, Yucatan and Peru show that the ancient inhabitants of America were more advanced than the later tribes. So would it be everywhere if it were not for outside help—divine aid—or human, inspired by divine revelation.

The *Northwestern Christian Advocate* says:

"The public has heard much of the degeneracy of the splendid stock of mountain whites of the South owing to their isolation from religious, educational and commercial influences. It is perhaps not so well known that there is a small similar community within thirty miles of the city of Philadelphia. These people are residents of the Pine Belt section of New Jersey. They have back of them a splendid Revolutionary ancestry, but physically isolated and deprived of religious and educational institutions they have fallen into a shocking state of uncivilization. They graphically demonstrate the downward movement of an untouched community."

Rawlinson, p. 7, says, "The Weddas are believed to be

degenerate descendants of the Aryans who conquered India. If this be indeed so, it is difficult to conceive of a degeneration which could be more complete."

Morris, who is an evolutionist, p. 136, describes a woman whom Stanley saw in Africa, not in prehistoric times, but in the 19th century A. D., as follows: "Protruding lips overhanging her chin, a prominent abdomen, narrow flat chest, sloping shoulders, long arms, feet strongly turned inward, and very short lower legs. She was certainly deserving of being classed as an extremely low, degraded, almost a bestial type of a human being." What a fine missing link if the skeleton of this had been found in an ancient cave !

Now I desire to quote an example of prehistoric man, a degenerate, so say the evolutionists themselves. It is the Neanderthal man who lived too late to fit in their "gradual" grow-better theory. Duckworth, p. 133, says, "It is no longer possible to claim only an ancestral position for that type in its relation to modern men. It may be regarded as a degenerate form."

There is no proof whatever that in man, unaided, is any inherent or natural power that would or could work an evolution to a higher civilization. Genesis teaches that in spite of all that God did to lift up humanity, in many countries man degenerated, and it is only as the Gospel reaches and takes hold upon a people that they ever have or ever will make any marked advancement. Natural selection cannot be shown to have accomplished anything in that direction.

These men who have been ransacking the earth, seeking the missing link, looking into every cave and digging deep into the glacial deposits—what have they found? If they would tell you the truth it would be that the most ancient skulls show a better brain capacity than the later ones. Do

not take my word for it but get a standard work on the "Cave Men" or "Glacial Men" and read for yourself. In almost every instance the skulls of the men of the caves of the mammoth era, the antediluvians, are a better type than those of the post-diluvian or Neolithic caves. Let me name a few examples:

One of the most ancient skeletons ever found was in a gravel pit at Galley Hill, England, in the high level, or oldest glacial gravel, along with the bones of the mammoth. This man, then, was an antediluvian, for the mammoth was extinct after that time, The implements found, according to Duckworth, p. 57, were of "great antiquity" but the entire skeleton, including the skull "Does not in fact differ essentially from the modern European" (p. 59, Duckworth).

The Engis skull, found in a cave on the bank of the river Meuse, Belgium, is another very old one, found imbedded with the bones of the mammoth. Sir Charles Lyell, who examined this skull, says on p. 80 of his *Antiquity of Man*, "Although the forehead was somewhat narrow it might be matched by the skulls of individuals of European race," and Duckworth, p. 18, says of the same skull, "The differences separating this skull from those of modern Europeans are extraordinarily slight."

The two examples above given will suffice to show that the oldest skeletons of men yet found compare well with Europeans of today and are very much higher in type than the lowest types of humanity to be found now living in Australia, Africa and Terra Del Fuego, South America. "No lower type of man found in any ancient cave than the Australian of today in point of cranium," says Prof. Dawson, p. 394, *Origin of the World*. "As great difference now among skulls as then," says Lyell, p. 89.

Besides the new book by Prof. Osborn, *Men of the Old Stone Age*, another edition of Prof. Keith's, *The Antiquity of Man*, has just come off the press. These men are both ultra evolutionists and are exaggerating every feature of evidence that points toward the remote past, therefore any admissions they make against their own pet theories must be given great weight, because they are both very loth to admit weak places in their hypothetic ancient man.

Both these authors admit that the most ancient skulls are, on an average, equal in brain capacity to men of today. I will let Prof. Wright of Oberlin, in the April, 1916, *Bibliotheca Sacra*, tell what these two new books say about these ancient skulls: "One of the most striking results of the investigations detailed by these authors is the establishment of the fact that the brain capacity of the prehistoric skulls so far discovered (if we except the so-called Pithecanthropus erectus) is equal to, and in some cases larger than that of the average modern man. The standard brain size of modern human races measures from 1350 c. c. to 1450 c. c., whereas that of the Piltdown skull is estimated by some to be 1500 c. c., the Neanderthal skull 1408 c. c., that of the man of Spy 1723 c. c., that of La Chapelle 1626 c. c., of the Cromagnon race from 1590 c. c. to 1880 c. c." When Mr. Roosevelt was president he had no man in his cabinet with a brain as large as these ancient men !

These two books also show that the men they exhibit to us, built up from these skulls, are many times only guessed at. The Piltdown is given by Keith as 1600 c. c., while Osborn gives it but 1300 and Dr. Woodward, who was overanxious to make it appear bestial, gave it 1070 c. c. Prof. Wright also says these new books show, "That many so-called apelike characteristics not found in the Neanderthal skull are

found in the skulls of modern Europeans; while many peculiarities of that skull have largely disappeared from existing races." In other words, there are as many ape-like men now as then.

Ex-President Roosevelt has an article in the February, 1916, *National Geographic Magazine*, but it is nothing more than an endorsement of Prof. Osborn's book. The one outstanding feature of the Roosevelt article is the outlandish dates he ascribes to some of these prehistoric skulls. These age figures are only empty assertions. There is absolutely nothing to uphold any such wild figures.

If I should declare that the war of the Revolution occurred 200,000 and the Civil War 100,000 years ago, Mr. Roosevelt would likely place me in the Ananias class. My statement would be just as truthful as his, and I can produce as much evidence to back me up as he can for stating that the Java man lived 500,000 years ago, the Heidelberg man 250,000, the Piltdown man 100,000 and the Neanderthal man 50,000 years ago. Such statements are bald fabrications based on nothing that even squints in the direction of a fact. They are to be classed along with Berosus' kings who he said ruled 432,000 years before the Deluge, and with the *Adventures of Baron Munchausen* and *Gulliver's Travels.*

The Neanderthal skull, discovered in the valley of the Neander near Dusseldorf, has been pointed to as the most ape-like skull ever found in ancient deposits, but it spoils the evolution theory, for it is much more recent than the skulls mentioned above, and therefore would prove the very opposite of evolution, if it proved anything. But this skull has a brain capacity even above the average of barbarians of the present day (Wright, p. 321).

We might run through the entire list of relics of ancient

man and there cannot be found even an intimation that there has been a development, rather the opposite, for Dawson says the men of the mammoth age (antediluvians) were larger and branier than those that followed and that it was an "Age of great cerebral capacity." Neither must it be forgotten that these prehistoric cave and post-glacial men were the barbarians of their day, living in out-of-the-way places, engaged in hunting and fishing, while the real brainy and civilized men of their day were building cities, inventing musical instruments, tilling the soil, writing poetry and building ships as narrated in the 4th and 6th chapters of Genesis. Even the cave men of the antediluvian times could draw pictures of the hairy elephant and other extinct animals. These drawings are not much if any inferior to those recently found in the less ancient caves of Altamira, Spain and elsewhere.

We find in Egypt the pictures of the Pharoahs even back to the earliest historical period and these men had heads as well shaped as the men of today. We have no pictures of Babylon's first men but we dig up statues representing Sumerian heads. One of these and one from earliest Egypt I give on another page.

How do the following modern men compare with the ancient heads? I know this is not a fair comparison, for the statue heads are pictures of the ancient civilized men and the others are today's barbarians. But it is the same the evolutionist gives us, only reversed. He will pass by all ancient civilized heads even ignoring the most ancient prehistoric well-shaped skulls, like the Engis and Galley Hill, and select the most deformed and defective barbarian of the ancient caves and compare him, not with the same kind or the even more degraded man of our day, but with a Gladstone or a Daniel Webster, and then say, "See how man has evolved from bestial savage-

ry!" Certainly, but suppose we take the skull of the most ancient Egyptian, Cheops' for instance, and compare it with the skull of a degraded Australian outcast of today and say, "See how man has devoluted!" One comparison proves just as much as the other. We laymen have been fed like young birds on this sort of carrion until it has become nauseating.

SOUTH AFRICAN

EAST INDIAN

Any man of ordinary sense knows that in every age of the world the best shaped heads are found in the cultured centers and the lowest types in the out-of-the-way places where men struggle for an existence, deprived of educational advantages and Christian influences. When Cheops lived in Egypt and Naram Sin and Hammurabi lived in Babylon, 4,000 years ago, barbarians lived in the wilds of Europe and Africa, and were the Neolithic cave men; and still more anciently while the Mehujaels, the Methuselahs and the Lamechs lived and attained a high civilization in western Asia, the Paleolithic barbarians hunted mammoths and cave bears at the foot of the glaciers in Europe. We have no real pictures of

these antediluvian mammoth-hunting barbarians of nearly 6,000 years ago, but if we had, they would be far above the barbarians of today.

But some ardent advocate of the missing link may call my attention to the fact that I have said but little about the three recent finds that have been heralded broadcast as certainly the long looked for ape-man. These are the Java man (Pithecanthropus erectus), the Mauer jaw of Heidelberg and the Taubach teeth.

In 1891 and 1892 there were found, scattered over an area of about 50 feet in diameter in volcanic tufa near Trinil, Java, two teeth, the top part of a skull and a femur bone. It is disputed as to what geological age they belong and whether all are parts of the same skeleton. The cranium is of small capacity, but not inferior to that of existing races of men. The teeth are large for man and the femur is entirely human. It is a wonderful stretch of the imagination to call this a missing link and shows that the advocates of that theory are hard pressed for anything that points in their direction. The truth is, these bones would not be accepted in any court in the world as evidence on any question, and if the facts of Genesis depended on such a miserable make-shift the critics would not need to fight so hard against it. It would fall of its own weight.

Tarr's geology, p. 443, says, "It is by no means certain that this skeleton (Java man) may not be that of some degenerate man. Some in fact have explained it as the skeleton of an idiot." O, what fine evidence to overthrow Genesis!

As I say above, it is not certain when this volcanic tufa, in which these bones were found, was thrown up from below. It is just as likely it was within the past few hundred years, and the parts of this creature are most likely those of a native,

not at all ancient. Here is a description of the Java man's skull, taken from Beddard's *Mammalia*, p. 584. "The contents of the cranium must have been 1000 cm., that is to say 400 cm. more than the actual capacity of any anthropoid ape, and quite as great as or a trifle greater than the cranial capacity of some female Australians and Veddas." They tell us it would take 500,000 years for such a low type to evolve into the present type of man. That is the only way they have of fixing its date. Therefore the present degraded native Australian is now living 500,000 years ago! Do you see the absurdity of their conclusion?

If there is one missing link, of necessity, there would be untold thousands of them, of all shades of gradations, reaching back from man a million years, and the rocks would be full of them. Let these men trot out a complete skeleton, one a little more ape-like, and not one alone but a score of them and people will begin to pay some attention to their finds. Another thing about this Java find that has knocked our missing link brethren silly is the fact that their theory all along has been that the ape-man's head developed first and the legs put on human appearance later, but this miserable Java "link" had to spoil their theory by turning up with much better man legs than head. What a pity! But they can easily get out of that by asserting that the skull and femur are not parts of the same skeleton—the latter a half a million years less ancient!

Prof. Keane's *Man Past and Present*, on p. 3, says of these Java bones: "They do not bridge over the impassable gap between man and the gorilla or chimpanzee." Prof. Keane is one of the rankest of rank evolutionists and his book is quite recent. He would like to have set up the claim that these Java bones constitute the missing link, had he dared to do so.

In 1907 Prof. Schotensack found, under 80 ft, of sand and gravel near Heidelberg, Germany, a man's jaw. The chin was absent, the teeth larger than ordinary, but not so large as that of some Australians of today (Wright, p. 309), and while the jaw is abnormal, it would never have been resorted to as an argument favoring the missing link if its advocates had anything better.

As for the two teeth, found in gravel fifteen feet deep at Taubach in Saxe-Weimar, the authorities are disputing as to what they may have come from, and as the likelihood of building a monkey man from these two old teeth is so improbable, it hardly warrants me in giving it other mention farther than to say if these critics are unwilling to accept the Samson jaw-bone story they must not ask us to accept these teeth out of another jaw-bone.

These evolutionists are so anxious to have it appear that the teeth, jaws and skulls of these ancient cave post-glacial men were monkey-like in appearance, that they construct from these bones imaginary men and exaggerate their features. The Piltdown, sometimes called the Sussex man, made up from the fragments of a skull, part of a jaw-bone and a few teeth found in a gravel bed in southern England, is a good example of how unsatisfactory and untrustworthy these finds are. When first found these bones were heralded as the most ancient and most ape-like human remains yet discovered, and Dr. Smith-Woodward of the British Museum drew an imaginary man which I reproduce from *Current Opinion* for March, 1913, by permission. The reader will find this supposed picture of this Piltdown man on the page with the picture of the mammoth in chapter XIX.

But it soon developed that these bones were not nearly so

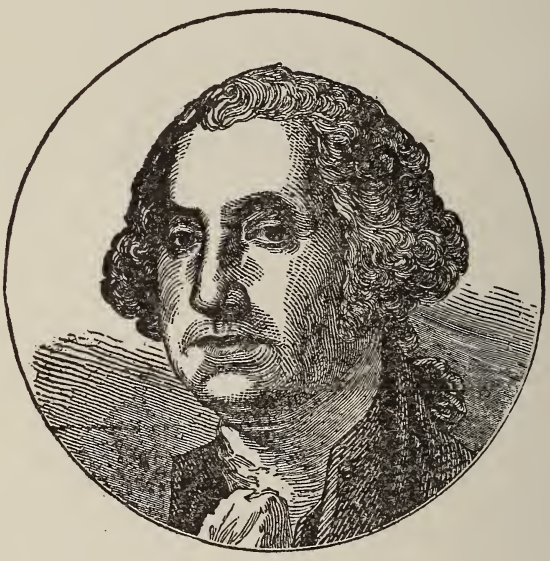
ancient as at first thought, much less ancient than many other well developed skulls such as the Tilbury and the Engis. Dr. Woodward placed the Piltdown man's skull at 1070 c. c., about that of some low-typed Australians now living. When its more modern age was realized there was less reason to magnify its bestial appearance and Prof. Keith of the English Royal College of Surgeons built up another imaginary man from the same bones, "with a brain as big as that of modern man," says *Current Opinion*, a man of 1600 c. c. brain capacity, as good as Napoleon. Then some scientist, holding this view drew up the following as the Piltdown man:

Now comes Prof. Osborn's new book (1915) claiming that the Piltdown jaw is that of an ape and was entirely distinct from the piece of skull which was human.

How can we place any value on this Piltdown argument for the evolution of man from the ape family? It is as good as they have, and they expect us to reject the Genesis account

of man's advent on the strength of it, and refer to the rest of us as old fogies if we hesitate to join the ranks of the monkeyites. Such flimsy proofs may satisfy some people but the hard-headed business man, farmer or mechanic is not so gullible.

They lose interest in the Neanderthal bones because they are too recent, almost Neolithic age and they refer to him as a degenerate. Bah! If the Galley Hill man was reconstructed he would look something like the following and you might almost imagine you recognize him:



(LIKELY) GALLEY HILL MAN

Why do they not make up a specimen from the Galley Hill bones? These are probably as old as any human remains

ever found and the brain capacity was as large as that of a modern philosopher—and that is the reason they never put the Galley Hill man on dress parade, for it would prove the very opposite of evolution. Such remains as the Engis, Mentone, Tilbury, S. Acheul, Ipswich, Denise and Galley Hill are much older than such as the Neanderthal man which is the most ape-like ever discovered except possibly the Java man.

Go into any large crowd and you can pick out faces as monkey-like as these Piltdown exaggerations and if you go to Australia or Africa you will find far lower types. But these pictures do not tell the truth. First, they do not find bones enough of these prehistoric men to know how they looked. The teeth do not necessarily indicate the man. I have seen fine featured men with ugly protruding teeth, and men of great brain power with abnormal jaws, unsightly noses or ill shaped heads. These things possibly no more indicate the mental calibre of a man than the size of his feet or the capacity of his stomach.

All they had from which to make up the Java man (Pithecanthropus), a picture of whom you can see in the books on early man, was a femur bone, two teeth, a piece of the jaw and a small part of the upper skull. Like the Piltdown bones, the evolutionists are quarreling whether these Java bones all belong to the same creature and as to the geological age of them.

The Heidelberg man is made up from a jaw bone (the Mauer jaw, mentioned in this and the next chapter). That is all they found of him from which to construct their imaginary man.

Let me give a few admissions that scientists make about these imaginary monkey-men, which prove that these pictures do not tell the truth:

Duckworth, p. 11, says the teeth in this Heidelberg jaw are like those of Australians of today. Prof. Sollas, about the most able living authority, says, "In some respects less simian than that which can be observed in existing races." This jaw-bone does not prove very much evolution, if we can find plenty of the same kind of jaws now.

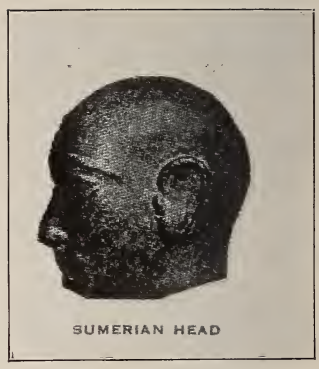
The La Chapelle man is another cave skull whose picture is paraded in the books as a bestial human. Duckworth says of this, "The capacity of the brain case is surprisingly large and in some respects less savage in appearance than Australians." Prof. Wright, p. 323, says, "This skull is estimated at 1626 cubic centimeters, somewhat more than the average European of the present day." These evolutionists are looking in the wrong place, for the missing link. Better leave the gravel pits and caves and go to Europe and get a living specimen!

Now, a word about Mr. Pithecanthropus Erectus. Prof. Wright, on p. 393, says, "This cranium is not inferior to that of some existing races of men." It has a brain capacity of about 1,000 cubic centimeters, but Prof. Virchow says some living Negritos have as low as 950 cubic centimeters, and 850 cubic centimeters for an inhabitant of New Britain. L. Manouvrier, in the *Enc. Bri.*, says this Java man "stands at the level of the smallest skulls which have occasionally been found among the lowest savage peoples."

Prof. Clodd, in his *Story of Primitive Man*, on p. 59, after describing the many prehistoric skulls, says, "Most of us have met people of whose heads the same might be said."

The imaginary prehistoric Piltdown man shown above is constructed from the most ape-like bones these evolutionists can get from these ancient caves and gravel pits, yet they are not different from bones of men living today. This is how mis-

EGYPTIAN HEAD



SUMERIAN HEAD

NEGRITO DRAVIDIAN (MODERN) VEDDA

REPRODUCED BY COURTESY OF TRAVEL

A BUM A TRAMP AN ANARCHIST

erably these evolutionists fall down in every attempt they make to prove these foolish theories.

Why do not these ape-man hunters stop making imaginary cave men and point us to specimens of living savages, such as the Negrito, modern Dravidian and Vedda, pictures of whom I reproduce on another page by courtesy of *Travel* magazine.

I might also inquire whether these ancient caves have yielded anything to compare with that other trio shown on the page under the Negrito, Dravidian and Vedda.

Now tell me whether these modern degenerates do not look as degraded and ape-like as the exaggerated Piltdown ancient gravel pit man? If these learned men who spend so much time trying to prove that man has developed from the monkey would turn their attention to proving that the monkey is a degenerate offspring of man, I verily believe they would have more success!

Is man a special creation? I have shown conclusively, I think, that there is absolutely nothing in geology, history or archaeology to prove that man is an evolution, as that term is generally understood, but there is everything, both in Genesis and in geology, to cause us to believe that man came into being suddenly; possibly not a special creation, but what practically amounts to that—a transformation and enduement that could not come about under any known law of nature. The evolutionists are practically driven to take this position themselves, (see Chamberlin & Salisbury, p. 294, vol. 2) for if man came by gradations where are the living links and where are the fossil links? Was there only one "missing link," and only one first ape-man? Let these monkey evolutionists answer that!

Morris, a rank evolutionist, p. 65, says that so far as we know only one ape-like animal developed into man. All the

others fell by the wayside. Sad, indeed, and startling; for where would we have been had it died of chicken-pox or monkey colic!

They tell us that *one* monkey developed into *one* man. I deny it, and they look at me with amazement. I say also to them that if *one* monkey developed into *one* man, then a thousand monkeys would have developed into a thousand men. They deny it. They knock 999 monkeys, yea millions of willing monkeys on the head while I kill off but one. I am the man who should stand amazed at the unbelief of these evolutionists. I deny that any *one* monkey ever developed into any *one* man. They deny that *all* the monkeys, *except one*, developed into men. How inconsistent they are!

If there is more than one "link" and more than one first ape-man, which they must admit if their theory be true, where are the thousand, yea million strands reaching back from men to orangoutangs? Anthropologists everywhere admit that man has not descended from any anthropoid now living and they admit, too, that there are no living links or they would be pointing them out. Did you ever stop to think that there is a much more reasonable expectation of finding the living link in some cave or in a tree than there is of finding one fossilized? That they cannot find the former proves conclusively that the latter is a pure fabrication. I want to assure them, too, that there is a fortune for him who discovers one of these living missing links. The museums are on the lookout for that very thing!

That other forms of animal and vegetable life, beside man, came about suddenly and without linking up with anterior life, geology abundantly shows. When mammals appeared the biggest and best came first, so with reptiles and birds and trees. Let these evolutionists explain the unaccountable geo-

logical breaks between the end of one kind of life and the beginning of the next, and altogether different life, if the new life came by their kind of evolution, and let them explain the sudden and unaccountable appearance of new and distinct species.

Take up any work on geology, Le Conte's college geology, for instance, and read about these sudden beginnings of new life. On p. 268 Le Conte says, of the first beginning of animal life on the earth, as shown by geologic rocks: "It looks like a sudden appearance of somewhat highly organized animals, without progenitors." Chamberlin & Salisbury (p. 111, vol. 2) say the same thing.

By "animals" here they mean small shell life not what we generally mean by animals. On p. 351 Le Conte speaks of the first appearance of ordinary hard-wood trees. He says: "The suddenness of their appearance, etc." On p. 297 he says: "At a certain time fishes seem to suddenly appear, as if they came without progenitors." On p. 363 the first appearance of mammals is told thus: "There is an apparently sudden change in the life system," and he adds, "It is impossible to account for this." On p. 376 of mammals he says: "The suddenness of their appearance is very remarkable."

Chamberlin & Salisbury, p. 222, vol. 3, say, "The origin of placentals (mammals) is one of the outstanding problems of paleontology." The same authors say that the monkey family, as large as the ape or chimpanzee, came suddenly in the Miocene period. These authors also tell us life shows itself quickly always after destructive breaks. On p. 244, vol. 2, they say the first Paleozoic life was abundant and full except there were no vertebrates, and on p. 280, they say, "This is a fine array for a first appearance." Of land insects, when they first appear, these authors say, "And they

were then rather highly developed." These authors, on p. 293, say, of the first appearance of the trilobite and especially as to its eyes, "They were developed in a notable degree."

The facts are, that the first appearance of every species was a completed, rounded out animal of that kind. These authors tell us that animal life was 60 to 90 per cent a complete evolution when the Paleozoic age began. That is, the millions upon millions of years since that time have added but 10 per cent to what they had at first appearance. While these authors are evolutionists, they admit that geology does not sustain that theory, and have to fall back on creation, or as they call it, "Abrupt Mutations." On p. 294, vol. 2, these authors throw up the entire "gradual evolution theory" in these words: "The doctrine of evolution by distinct and abrupt mutations has recently been advanced. This maintains that changes, as great as those usually regarded as distinguishing species, may take place between parent and offspring, and that the new characters so introduced may be perpetuated and remain permanent." With this statement they hang Darwin's evolution as high as Haman, and there is where it must stay, if we believe the teachings of geology. These authors, on p. 296, vol. 2, say, "Unknown causes that may have brought about a mutating stage simultaneously in large numbers of leading species, may account for the sudden and diversified life appearing at certain stages." Why not have said that God did it by a creative act or by one of his laws unknown to us?

All such authors try to explain these sudden appearances by saying that the rock disturbance, just prior, may have destroyed the connecting links, but on p. 301, vol. 2, the above authors say, "But this is not wholly satisfactory, for some of the earlier beds are not greatly changed," between one life and

the next and absolutely different life. In speaking of the sudden new life following a great earth convulsion that separates two periods, Le Conte, p. 271, calls attention to other places where there were no earth disturbances and says, "Nevertheless, the life-systems are here, as everywhere, quite different." They thus admit that the sudden appearance of life comes sometimes without a preceding disturbance or rock revolution.

On p. 288, Le Conte, of the first appearance of plants on land, says, "We have here a somewhat sudden appearance of land-plants, as if they came without progenitors." See also 322, 323, 273 and many other pages. You will find this in all geologies and it is the death blow to gradual development of one species of life from another. Man's appearance on earth was exactly that way, not even the shadow of any connecting links between his appearance and that of the animal life preceding him. Yes indeed, the account of man's sudden appearance in the first chapter of Genesis exactly agrees with what geology tells us, and Bible believers can congratulate themselves that geology is but one of the many things that rises up to substantiate that wonderful book of Genesis.

Evolutionists all tell us that man has not evolved from any of the ape or monkey tribe now living, nor from any that has lived for millions of years back—because the gap between man and the anthropoid ape is too great. Prof. Clodd, an evolutionist, on p. 22 of his *Story of Primitive Man*, says, "Man is not the lineal descendant of his nearest relation, the ape, and it therefore follows that the division between the two cannot have been later than Miocene times, about the close of the Eocene." Darwin himself made the same admission. Morris, p. 42, says, "Man's ancestry lies much further back in time, and his progenitor must have been constituted differently from any of the existing large apes." On p. 114, this evolu-

tionist says, "The gap in intellect between the highest apes and the lowest man is a considerable one, which no existing ape seems likely ever to cross. The ape's mental ability does not seem to be on the increase." Certainly not, for the first ape or baboon was exactly what he is now and he will never be anything else. These evolutionists would never have admitted this only that they are compelled to do so.

A recent number of *Current Opinion* calls Prof. Pocock "That distinguished man of science, one of the illustrious living authorities on everything connected with what goes by the name of missing link," and then quotes this from him, "The

GORILLA

four existing kinds of apes, namely, gorilla, chimpanzee, orang-outang and gibbon, form with man, the anthropomorpha. Of the apes the gorilla is the most man-like on the whole, though the chimpanzee runs him close in this respect, and the gibbon is the most monkey-like. The differences between the gibbon

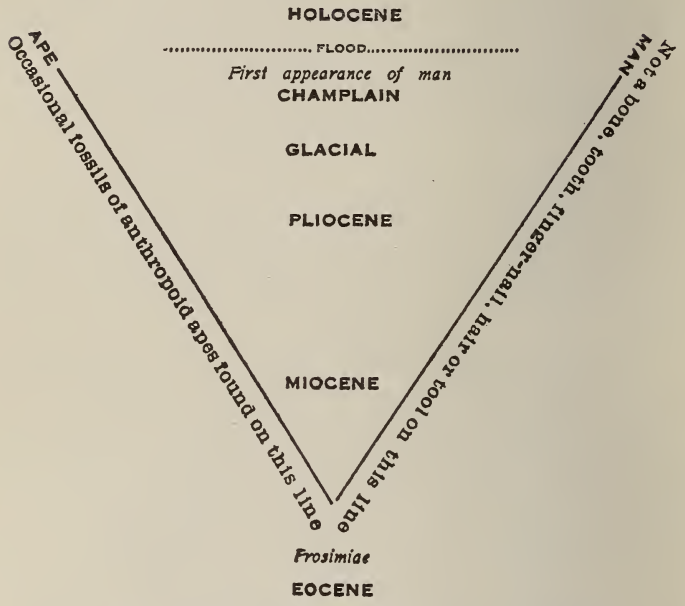
and the gorilla are almost as important as those between the gorilla and man. Moreover the "links" between the gibbon and monkey and the four apes above enumerated, are missing, just as the link between man and the apes is missing. Man is of course not the direct descendant of any living ape, nor is any one of the four kinds of living apes descended from another."

Tarr's geology, p. 443, says, "So far, the rocks have failed utterly to yield any positive proof that man is descended from lower animals." Why, then, do these evolutionists ask us to believe man came that way? Do they want us to believe a lie?

A college professor, who believes in man's animal origin, was throwing on a screen pictures of monkeys, baboons and chimpanzees and pointing out their resemblance to man, when a clodhopper in the audience asked if it was true that none of the text-books of today on any branch of science claims any of the pictures the professor had exhibited were man's progenitors. The professor hesitatingly admitted that no one claims that any of these either living or geological were in the line of man's descent. Then said the clodhopper, "Will you please show us a few animals resembling man through which man did descend?" This disconcerted the professor, for he had not one such picture. No such animals exist now or in any geological formation of the past. This illustration shows how the entire theory rests only on speculation, conjecture and hypothesis and never on fact.

They tell us that away back in Eocene times the common ancestor of both ape and man, the prosimiae, lived, and that from this common ancestor there came two branches, one leading up to the monkey tribe, and the other to man, all the

while, during these millions of years, getting farther apart. This figure will demonstrate the idea.



Now see in what a pickle this puts these evolutionists. If our monkey tribe has descended from this prosimiae, it is natural to suppose we shall find the tracks of their descendants all the way up from Eocene times until now. We do find, on that line, here and there, an animal of the ape family, but it is just as likely that each one is an animal of his own kind and did not evolve from the next more ancient one, which had disappeared a million years before this one arrived. So, we find ape-like animals on this line reaching up from prosimiae, but should we not also find the relics, or links, all along the other line from that Eocene ancestor up to man? But not so, man

appears suddenly, quite a while after the Glacial sub-epoch, but not a bone, tooth, tool or footprint anywhere on the line back of man! How surprising, if man really came from the same source from which they say the monkey came! Did man come that way? No man with any reason can believe he did so come. He came suddenly in the Champlain sub-epoch "apparently without progenitors" as did the monkey in Miocene times. (Chamberlin & Salisbury, vol. 3). There is no more proof that man descended from the prosimiae than that he came from the planet Mars. There is an entire absence of proof in both cases.

Clodd, p. 22, says Eocene and Miocene rocks tell us nothing of man and "Pliocene rocks tell us less." On p. 28, this author says, "We have as yet met with no tracks of the missing links or even of man's existence during late Tertiary times."

Wright's *Origin and Antiquity of Man*, p. 342, says, "Not a trace of unquestionable evidence of man's existence has been found in strata admittedly older than the Pleistocene."

The *National Geographic Magazine* for February, 1916, has an article on the first appearance of man on the earth by Theodore Roosevelt wherein he says, "The only records of early man yet discovered are in Europe." This leaves out Asia, Africa and America, which is likely correct. Then he adds this, "There is no evidence that ancestors of man, at close of Pliocene, existed in Europe." Then we have no evidence of man anywhere back of the Ice Age, according to Roosevelt. I elsewhere show that even the Champlain had almost gone before man appeared.

De Vries, the great German scientist, declares that natural selection never produced distinct species and he suggests "mutation" rather than evolution as the law of new life-species. By this he means that man as well as all species came with a

jump. Mutation is but another name for special creation by the Creator's use of some unknown law. Previous life forms may have been used in the process, but it is not Darwin's evolution by the preservation by natural selection of minute variations.

Nowhere in this book do I attempt to say how God created man or how he brings a new species into being, for I do not know. But I do present evidence in superabundance that man did not come by Darwin's evolution, and the statement by De Vries is just one more witness against it.

Therefore, we must decide that man is not an evolution, but that he came into being suddenly, a complete man, apparently without progenitors. He came as Genesis tells us and not as evolutionists say.

But man's origin is not the only place where evolution falls down as an hypothesis to explain the mysteries of life, as I point out in the next two chapters.

CHAPTER XXII.

WHERE EVOLUTION FAILS COMPLETELY.

It is almost an absolute necessity that science adopt certain hypotheses to account for the things that we find around us. An hypothesis is an expedient—the best that can be devised, but the theory or hypothesis may later be found to be erroneous. Yet it is all right to theorize. For this reason, I find no fault with those persons who have faith in the evolutionary hypothetic theory.

Animal and plant life is found to vary from age to age and from one country or climate to another. Evolution is based on the hypothesis that both animals and plants must contend for their existence with the elements and with enemies as well as among themselves as rivals. If herds of cattle are placed on a plain or river valley to shift for themselves, the weaker will perish and the stronger survive. The males with the larger and sharper horns will supercede the inferior. The swift will evade the wild beast that pursues them. If the cattle must climb the mountains for sustenance, the agile will survive. All this tends to advance them along certain lines. It is nature's effort for the "survival of the fittest." If it be birds or butterflies, those which are most like their surroundings will escape the eye of the rapacious destroyer that is seeking to devour them. In the far north, among the snow banks, birds and animals are apt to be white. Butterflies that live on certain flowers have an appearance similar to these flowers. Certain insects look almost exactly like the leaves or twigs of the trees on which they feed, and frogs are in color like the trees they climb.

Some of this looks reasonable, and I find no fault with the one who accepts this as a basis for a theory of evolution. I

accept it myself, as far as it is sensible or reasonable to do so. Some men make this theory supreme. They try to make "survival of the fittest" and "natural selection" do such wonderful feats that God is no longer needed. Nature is their god, and natural selection is the law by which this blind nature brought about all the diverse things we see about us in life.

That law of nature which brings new life also brings it at the opportune time. This must call for design. Was it survival of the fittest that brought the sheep, dog, goat and ox just when man needed them? They had no existence until man came after the Ice Age. God designed it so, "and it was so." He designed the time of their arrival as well as the kind of life they should present. Even if there is a small amount of truth in this theory of natural selection, it is absurd to attempt to make it account for all of what we see around us. Our limited observation of the workings of this theory does not at all strengthen our faith in its efficacy. When man takes charge of a flock of sheep or a herd of cattle, he can, without doubt, by selection, greatly benefit, enlarge and improve the breed. The same is true of plants, trees and vegetables.

But this is not "natural" selection. It is artificial. Turn out the best bred herd of fine stock and in a few years it deteriorates until you have nothing but the meanest breeds of wild brutes. The most intelligent breed of dogs, if allowed to run wild, will revert to the jackal, says Prof. George Rawlinson. I could quote pages of proof to show that untouched races generally become degraded and grow more barbarous. In other chapters I point to the fact that in all geological ages the best and largest of any type of animal came first and the poorer followed. The largest elephant was the first one and the smallest lives now. The most beautiful pansy or rose that

grows in our gardens, if neglected, will in a few years revert to the insignificant wild variety. A lady, showing a most magnificent rose, said, "See what God made." "No," replied a young lady, just from college, "man made that by selection and cultivation, God made the miserable, little, wild rose." The first lady was more nearly correct. God's first rose was certainly the most beautiful of all—more beautiful than any man has yet succeeded in obtaining by cultivation. Mendel's law shows us that God's first rose had all the varieties in perfection, and in the wild deteriorated rose, these qualities are in abeyance. Cultivation merely restores what God had put there at first. Mendel's law when applied never adds any thing new. It merely approaches, in a meagre degree, God's original.

Tarr's geology, p. 434, says, "At first mammals were large species, but as time progressed, the size diminished." Now, when man steps in he, by cultivation, can restore or bring to the surface features of beauty or worth that have become hidden by "natural selection," after the animal left the Creator's hand.

The first men that ever lived were the brainiest. This is shown in the fact that Paleolithic barbarian skulls had as great brain capacity as the modern European has now. The barbarian of that ancient day was a better type than the Bushman, Negrito and the Fuegian outcast of today.

But this is not the most discouraging feature of this law of natural selection. There are myriads of things that this law will not account for at all. We are compelled to admit that some undiscovered law must account for these things. Let me note a few examples:

The little chick, a half hour old, will flatten itself on the ground or crawl under a weed or leaf at the danger call of its

mother, when she observes a hawk overhead. Did the little chick obtain this habit or trait by natural selection? Was it the chick that picked up this precocious habit earliest that survived? Oh no, evolution simply falls down. Some shepherd dogs have beautiful yellow spots, one exactly above each eye. These are of no use whatever. How could natural selection or survival of the fittest produce these, or give the dog, or any other animal, two eyes placed precisely equidistant from the nose, mouth or ears? Natural selection absolutely falls down in the face of such wonders of nature's creations.

When the late Prof. Agassiz died he had partially ready for publication an article pointing to the fact that the geological catastrophes separating certain eras were so destructive of life as to necessitate as many creative interventions for the living species as there had been catastrophes. It cannot be denied but that here evolution breaks down. I refer to this elsewhere.

When man appeared he was a perfectly developed man. No link connecting him with any prior animal has ever been found. The evolutionist Morris, p. 69, says, of man's advent, "Both physically and mentally evolution seemed to take an enormous leap." In fact it was not evolution at all, only another example where evolution, as a theory collapses.

Animals have instinct. It is impossible to account for this under any law of evolution. Instinct in any animal or bird is always the same. If man is an evolution from the animal, what became of the instinct he should have inherited? Bah! Instinct is implanted in the bird or beast by the Creator. It is never acquired. It is a special creation or it comes by some unknown natural law. The first bird or beast of its kind had instinct in its fullest measure. If instinct comes that way, why not say that the color of the bird and flower of every variety and species comes the same way?

Survival of the fittest is a great thing with the evolutionist. But where did that quality called "fittest" come from? Of two hares, each a mile from the nearest burrow, pursued by the greyhound, the fleetest will escape. Now, grant that it can transmit that fleetness to it progeny, we are bound to ask where this hare got that fleetness. Did one of its parents have it, and so on back? Was it a sudden gift? If so, from whom? If from the Creator, what difference between mutation and creation? If not from God, then, O then, evolution falls down flat!

How can any theory of evolution account for the formation of the eye or the lungs in the unborn before either light or air has ever entered these organs? Evolution stands silent as to all such things.

The male of many species of bird is very beautiful while the female is often sombre. The evolutionist tells us this beauty in the feathers of the male is due to natural selection on the part of the female. It may be so, but has the male no sense of beauty? The wild flower is often most beautiful, does sexual choice account for this? You know it is absurd. Why not say that God's unknown law of special design will account for all these things, and dispense with evolution? When man is given the species to work on he can apply Mendel's law along with artificial selection, and cause great changes. Possibly the Creator not only superintends the workings of Mendel's law and natural selection but even furnishes the species in a complete form by some law unknown to us.

New and unknown organs appear suddenly and evolution fails to account for them. Geoffrey Smith, p. 94, speaking of the terrestrial vertebrate, says, "The pentadactyle limb appears suddenly, to all appearances from nowhere * * * * there is no shadow of a suggestion, either in living forms or in the

geological records, of the steps by which this fundamental acquisition was arrived at." Only another case where evolution fails.

There are parts of animal bodies that must come all at once to be of any use, like holes in certain bones for muscles to go through. How could gradual selection make a hole through a bone? It shows design, and the law of evolution had no more to do with such a thing than the law of cube root, or the law regulating the speed of automobiles.

Under artificial selection, where Mendel's law is applied, by man, the evolution will go only so far, and then it is all over. Abbott, the biologist, on p. 220, of his *Biology*, says, "But curiously enough, further selection will not increase that percentage and moreover constant selection is necessary in order that this maximum be maintained." Evolution by artificial selection never created anything, it only brings out what is already there. Natural selection does not even do that.

Prof. Abbott, on p. 131, says that no life has ever come except from preceding life. Whence then did the first life come? Evolution falls down completely at that point. If we must appeal to an unknown law or to God for first life, why not hypothecate that unknown law as the originator of each distinct species? Even Darwin says that evolution could not furnish the first life.

Many plants and animals like live oak, Scotch fir, and the mollusk have persisted for millions of years without the slightest change. Why did not survival of the fittest bring out larger and better forms? May it not be that this is true of all forms of life, the next somewhat similar species being simply a new life form absolutely independent of the former?

It has never been shown that one species developed from another. Dr. Ethridge of the British Museum, one of Eng-

land's famous fossil experts, says, "In all this great museum there is not a particle of evidence of transmutations of species."

Prof. Crawley, in the London *News*, has an interesting article on animal mimicry, quoted in the Jan. 1914 *Current Opinion*. He says that the fact that birds, butterflies, frogs and certain insects have the color or shape of their surroundings is not at all due to survival or selection of the minute changes that by accident make them resemble their surroundings. He says, "The idea that new species real or imitative, can be produced by a gradual culmination of tiny changes is an exploded idea." He says that some law of sunlight unknown to us, affects the plant and the butterfly or frog alike. He says, "A frog placed in a dark room turns black, place it on the lawn and it turns green. The Chameleon changes color with its surroundings. It is an automatic result of the action of light on the retina. Blind the creature and no change whatever takes place in it."

Some birds in the far north are pure white in winter, but are green in the summer. To say that both changes come about by natural selection or survival of the fittest is claiming too much. It is the result in both cases of creative design, and very likely the first bird, butterfly or frog, of his race, had this power of mimicry and that he was so created. Evolution alone is inadequate to explain these wonders.

I have noticed that in parlors the colors in the carpets harmonize with the colors in the paper on the wall, and even the furniture matches the wood-work of the room. He who sets up the claim that the wall-paper evolved colors by natural selection or survival of the fittest so as to resemble the carpets, or that the furniture gradually took on the appearance of the wood-finishings—well we would call that man a fool. But when the same man sets up a similar claim as to the color

of the bird, the animal or the butterfly, shall we call him wise? If it is perfectly plain that an architect designed the color-blendings in the parlor, how much more apparent is it that the hand of the great Designer is seen in the harmony of colors in nature! "The fool hath said in his heart, there is no God."

Prof. E. L. Eaton, the great chautauqua lecturer, in his *Our Spiritual Life*, names six places where evolution falls down, or where there are unaccountable missing links: (1) Origin of matter. (2) Origin of light. (3) Origin of motion. (4) Origin of life. (5) Origin of species. (6) Origin of the human soul. He might have added many score of other missing links, the origin of instinct, for instance.

The bringing out of new varieties of domestic fowls or cattle or of grain or fruit by the application of Mendel's law leads us to one of two conclusions:

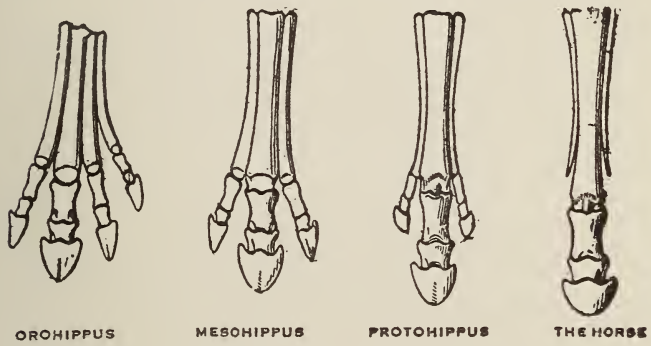
(1) All the features brought out in the new varieties were folded up in the first fruit, animal or fowl of this kind, or the first cell; or

(2) The Creator, who by mandate made the first animal or cell, also from time to time adds new features by the same creative mandate.

Let me ask, now which of these is the harder to believe? Any and all producers of new varieties of cattle know that they do not have the power to add new forms or new colors. All they can do is to bring out what is already hidden there. We must fall back on the Creative Will. Now as to man, which is the more difficult to believe, that all the powers of body, mind and spirit in man were in the original cell, or worm, or to accept it that at the proper time the Creator added new things? I, for myself, see less difficulty in the latter. Even Wallace, almost as noted as Darwin as an evolutionist, said

he "was inclined to look upon the intellect of man as a gift from the realm of the spirits." Why stop at the intellect?

The evolutionist depends more upon the "evolution of the modern horse" to furnish the cap sheaf in the way of argument than any other illustration he can scrape up. Here are the hoofs of the hippus family as they are usually given:



Prof. Haeckel said the Orohippus lived 300,000,000 years ago, and consequently the Eohippus, about the size of a woodchuck, lived still more remotely, in the early Eocene epoch. Some over-diligent evolutionists claim to have found as many as ten links but geologists generally refuse to count so many. If we admit four progenitors of the horse, there would be according to Haeckel gaps of about 75,000,000 years separating these links. Prof. Townsend, says these animals are no more related to the horse than they are to the jack-rabbit or the grasshopper. He says, "In each instance these differently toed animals lived their geological periods and then forever disappeared, having had neither ancestors nor descendants," except of their own species and kind. On p. 21 he says, "They were simply that sort of animals and no more pointed to the

horse than to the elephant or the cow." The real links connecting these little animals with the horse are never found. When the real horse first appeared he was a horse and he has remained a horse, and all the breeding that can be put into him for a million years will leave him nothing but a horse. So many links in this hippus illustration are missing that it is only another illustration where evolution fails to make good.

Design is a factor that a thousand times outweighs survival of the fittest or natural selection. I have shown that domestic animals evolve better bodies under the guidance of man. It takes design, thought, outside supervision to accomplish anything among the animals we observe.

It may be replied that natural selection, as a law in God's hands, accomplishes the same things in nature for wild animals, plants and birds, that man's superintendence does for domestic animals and fowls. But I have shown that this law cannot account at all for a host of things. We are compelled not only to admit creative design, which is the same as acknowledging God's hand, but we are also driven to admit that the law God used was not natural selection or survival of the fittest. If then we are compelled to abandon evolution in accounting for many things, why not abandon it in all cases and fall back on God and his unknown law by which these things came about? If the scientist admits that some things cannot be accounted for by evolution, and is seeking an undiscovered law under which to group these things, he must not find fault with me if I say that this undiscovered law will the better account for all these other things which are now by him placed under his law of evolution!

CHAPTER XXIII.

THE EVOLUTION OF THE UNBORN.

One of the curious things announced by advocates of evolution is that the unborn animal, in its early prenatal stages, undergoes changes that reflect the various forms of the evolution of the animal life that preceded it back, not only to the fish, but even to the worm. I shall take Geoffrey Smith's definition found on p. 58 of his work: "The doctrine that animals, in the course of their development, pass through or recapitulate the stages of their ancestral history, in other words that animals in their development climb up their own genealogical trees." I shall also take from Morris, p. 17, who states the theory as to man thus: "The body of man passes in his early development through a series of stages, in each of which it resembles the nature or the embryo state of certain animals lower in the stage of existence. * * * * The most significant of these is that in which the embryo is closely assimilated to the fish, by the possession of gill-slits."

Now, if this be true, it would go a long way toward convincing us that man's ancestors went through all these stages during the long ages of preceding geological life. But is it true?

We well know that the embryonic human must grow and develop from an insignificant start and that several months are consumed in the process. But that the embryo at any stage is the photo of some geological ancestor is altogether an unproven theory. It is an assumption, and the facts adduced to support it are twisted and distorted to a degree that it would be the height of idiocy to accept them as evidence.

The truth is, the embryo has organs that the child, when born, will not need and these close up or become atrophied, or

there may be folds in the embryo, useless at first, but which later develop into organs of use. That I am correct in this is supported by the *Enc. Bri.*, vol. 2, p. 877, "This form of atrophy is likewise well exemplified in the case of those organs and structures of the body which subserve important ends during foetal life, but which, ceasing to be necessary after birth, undergo a sort of natural atrophy such as the thymus gland and certain vessels concerned in the foetal circulation." Morris himself, on the same page, as above, says, "These slits are utilized in the developing embryo." The *Enc. Bri.*, vol. 10, p. 34, says, "It is almost impossible to prove that any structure, however rudimentary, is useless."

The fish itself has these slits in its unborn state, located aside from the true gills. If these slits in the neck of the human embryo point back to the ancestral fish, what do the slits in the fish embryo point back to?

They also tell us that the human embryo has a diminutive tail which points back to the ancestral animal which had a tail. The very lowest form of vertebrate life in its embryonic stage has this diminutive tail, but it had no ancestor with a tail. Its tail, then, must point forward to the coming tail. These biological evolutionists never tell us that the unborn gorilla, at some stages, looks much more human than does the mature gorilla. Then the gorilla descended from man did it? The entire theory is a mass of falsehoods and contradictions.

Geoffrey Smith, p. 58 says, "That the development stages represent actual adult animals, the ancestors of the particular species in question, is open to very grave objections."

The *Enc. Bri.* article, quoted farther on, sums the matter up this way: "The view, then, that embryonic development is essentially a recapitulation of ancestral history must be given up."

In connection with this embryonic nonsense, is a theory equal-

ly absurd. That is that in man's body are certain fossil organs which are of no use except to point back to a time when some one or more of his ancestors had such organs and had need of them. An example of this is the appendix. It is true that in man's body are some such aborted organs, but why and how they are there is an entirely different question. Some of them may have a purpose or use in the adult body unknown to us, or, more likely, some of these organs were of real service in the prenatal state. My quotations above show this to be true of the gill slits in the embryo. Again, the conditions of human life in former times may have made some of these organs useful either in the embryo or adult. But the thing that more than any thing else mystifies the whole matter, rendering the arguments of the advocates of the evolutionary theory untenable, is the fact that some of these aborted organs could not possibly point back to a useful period, the aborted teats on the male breast for instance. There are a whole lot of things we do not understand, and to try to make evolution account for them is simply ridiculous.

The writer on the subject of "Embryology" in the *Enc. Bri.* argues the question of such aborted organs as the appendix as follows: "When we come to look for the facts upon which it is based, we find that they are nonexistant, for the ancestors of all living animals are dead, and we have no means of knowing what they were like. It is true there are fossil remains of animals which have lived, but they are so imperfect as to be practically useless for the present requirements. Morever, if they were perfectly preserved, there would be no evidence to show that they were ancestors of the animals now living. They might have been animals which have become extinct and left no descendants. Thus the explanation ordinarily given of the embryonic structures referred to is purely a deduction

from the evolution theory," and farther on he says, "If it be admitted that all so called vestigal structures had once the same functions as the homogeneous structures when fully developed in other animals, it becomes necessary to admit that male mammals must once have had fully developed mammary glands and suckled the young." When this feature is broached the advocate of this theory closes up like a clam.

Prof. A. Wilford Hall, in *The Problem of Human Life*, so tersely refutes these embryonic and aborted theories, that I must quote him. On p. 369, "These two embryonic features (gill slits and human tail), and these alone, constitute the entire stock in trade" of the advocates of the backward glance of the embryo. On p. 371, "The fish embryo, exactly like that of the human embryo, has the same throat marks or so called gill openings, and in the same position." On p. 372, "The conclusion, then, is irresistible that these neck folds have nothing whatever to do with gills." On p. 374, "Now as regards the "little tail of man," about which Prof. Haeckel and Mr. Darwin have so much to say, and which is regarded by all evolutionists as such a powerful proof of man's descent from tailed ancestors, I wish to remark that a more manifest and inexcusable misconception was never harbored by men." Then the author goes on to state that the spine in all vertebrates develops first and the end protrudes until the fleshy portion develops to cover it. The fish, which according to evolution, did not have a tailed animal for an ancestor, also has this embryonic tail. Then the author sums up his expose of this "gill and tail" theory in these words on page 375. "The plain truth is, evolutionists are so anxious to rake up some sort of evidence favorable to the theory of descent, that they seem to lose their reasoning powers in their overweening desire to prove their blood relationship to the brute creation."

CHAPTER XXIV.

DO GENESIS AND SCIENCE DISAGREE?

There are two classes of men who are seriously in error: Those who reject Genesis because it does not agree with their wrong conclusion as to what science is, and those who reject science because it does not agree with their interpretation of Genesis.

What does the first chapter of Genesis say as to science, and what are the teachings of scientists on the same subject? If the science of Genesis is reliable you must not expect it to agree with the hypotheses of Tom, Dick and Harry, for one of these gentlemen tells us the universe came about by the nebular hypothesis, another by the planetesimal and still another by the meteoritic.

Formerly scientists told us the earth was flat and that the sun made daily trips around it, and they held numerous other crude theories, and it may be found in the future that many of today's "established" facts are just as crude. Critics tell us the Bible must agree with each and all of these things as they are severally promulgated and Bible students as often interpret the Scriptures as sustaining this or that theory of science which later is found to be false, and thus Genesis has been periodically "overthrown."

Genesis says: "Originally God made the universe." Well, some being or some intelligent power made it, for it is against all reason to suspect that the universe made itself. Nothing that we know of ever came about that way. In Gen. 1:1 it is said God created the heavens and the earth, but where the doings of the six days are referred to (Ex. 20:11) a different Hebrew word is used which means not to create but "to shape." Genesis then tells us that the Creator proceeded, not

to create the earth, sun, moon and stars, for their creation is implied in the first verse, but to fit up the earth for the habitation of man. He did this through six "days," as we use it in saying, "in that day." The critic who declares that Genesis means days of 24 hours, is setting up a man of straw for the purpose of knocking the same thing down.

The reasonable, sensible man, who reads Genesis as it is, does not get that meaning out of the word "day." The beginning of the "first day" found the earth without its present form and in total darkness because of the vapors that enveloped it. The vast preparation implied in giving form to the earth and enough light to distinguish day from night would require long ages, possibly.

The great changes in the temperature of the earth and the separation of the vapor into clouds above and water beneath infer a long time for the "second day."

Especially plain is the description of the "third day" wherein the waters are gathered into oceans, and grass, herbs and trees grow to maturity so as to bear fruit. The critic who reads 24 hours into God's "third day" does it purposely to discredit Genesis.

Then there is the description of the "fourth day," so violently attacked by Bible critics—the making of the sun, moon and stars to give light to the earth. But no such interpretation, as these critics give the 16th verse of this first chapter of Genesis, can ever be given by one who rightly reads the first verse wherein it is plainly stated that the sun, moon and stars were included in the creation of the universe of which they are a necessary part. It is obvious, therefore, that the "making" of these bodies in the 16th verse means their coming into their right relations to the earth as light givers; the vapors above the

earth just then having enough breaks to permit the direct rays of the sun, moon and stars to reach the earth.

The vivid description of the coming into being of the sea monsters, the birds, their multiplying and filling the land and waters can not possibly mean a 24 hour day, for God's "fifth day."

Likewise the "sixth day," wherein the domestic animals and other modern life forms lived and from year to year produced "after their kind," was intended to imply many, many days.

Now all this agrees with the now known facts of geology. How wonderful it is that a writer, more than 3,000 years before anyone had ever dreamed of what geology would teach, could give such a vivid description of God's steps in fitting the earth for man's habitation. If the Bible could give no other proof of divine inspiration than this first chapter of Genesis, it is enough. I consider Moses' description of the geological changes the earth went through, and the appearance of life in geologic periods as the most wonderful thing in all literature, either sacred or profane.

Let the man who says Genesis does not agree with science go hide himself. He is too infinitesimally small and ignorant to be called a man. Possibly he is the long looked for "missing link."

But scarcely has this species of Bible critic departed when another takes his place—this time the "Higher Critic." He says : "Oh, yes these things in Genesis are truly wonderful, but Moses never wrote them. Oh, no, they were written at least 1,000 years after Moses and were palmed off on the unsuspecting Jew as genuine. It is very hard to believe. Can it be so?

CHAPTER XXV.

THE HIGHER CRITICS, SATAN'S EMPLOYES.

If we can call Bible investigation criticism, then there is a kind of criticism that is to be commended, but such a vast majority of those who come under the name "higher critics" are such because they want to destroy the Bible as an authority from God, that this term "higher critics" has come generally to mean enemies of the Bible and in that sense I shall use it. If I do an injustice to a few good men they can blame themselves for keeping such miserable company. With scarcely an exception, the higher critics are employed by Satan to misrepresent the Bible. Hon. Harold Wiener, a noted Hebrew scholar, of London, the greatest living opponent of higher criticism, says of them (*Bibliotheca Sacra*, Oct. 1912), "While there are a few honorable men among the higher critics, the majority of them are men who are utterly unscrupulous where the documentary theory is concerned, and do not hesitate to adopt methods that would not be tolerated in any honorable profession."

The higher critics are essentially fault finders, hunting up and down through the Bible to find errors and, in ninety-nine cases out of every hundred, they magnify what is not an error into one. Some of them may criticise the Bible for good and laudable purposes but I do not find that to be their motive in any of their books that I have read. They tell us higher criticism will place the Bible on a firmer foundation. But how claiming that the Bible is full of errors, forgeries and misrepresentations will give it a better standing is something that I am not able to see.

A lower critic is one who looks back of the words as translated to see if we have the proper meaning in our version

of the Bible, and that sort of criticism is all right. The only sense in which higher criticism could ever be commended is when it is used to trace back the books of the Bible to their original sources. For example: Where did Moses get the materials from which he wrote Genesis?

About 150 years ago, a French free-thinker, who lived a profligate life, happened to be looking through his neighbor's Bible when he discovered that the first chapter of Genesis and the first four verses of the second chapter, when referring to the Deity, use the word God throughout (see Revised version), then the words Jehovah God are used until the end of the third chapter, except in indirect discourse where the serpent uses the word God. Beginning with the fourth chapter the word Jehovah is used and thereafter sometimes one word is used and sometimes another. Astruc told some critic what he had found and at once an hypothesis was forthcoming.

If one of these critics had ever attended prayer meeting he would have observed that any minister and even a layman in offering prayer will use a half dozen names for the Deity and no one will say that the man so praying had made up his prayer by clippings from so many prayer books. We are supposing now that the critic would suspect that the one leading in prayer had a good and lawful reason for using first one name and then another, without stopping to explain why. Now I suspect Moses did the same thing, but these wise higher critics do not look at it that way and so here is their hypothesis:

After the Children of Israel, under judges and kings, had grown into a nation and later had divided into a northern kingdom called Israel, or Ephraim, and a southern kingdom known as Judah, it was discovered they had no sacred or historical books worthy the name. So an Ephraimite wrote a book composed of myths and traditions using the word Elohim,

translated God, whenever he referred to the Deity. This book the higher critics call E. About the same time (probably 150 years after Solomon's death) a man of Judah, not to be outdone, wrote a book much like the former but differing considerably especially in his account of Creation, the Flood, Joseph, etc. He used the word JHVH, or Jehovah, whenever he spoke of God and so the critics call this the J book. Some years later, after the northern kingdom was carried into captivity, some fellow, the critics call him a "redactor," or editor, combined the E and J books into one garbled account called the J E writings. In Josiah's reign (2 Kings 22:8) the critics tell us some Jew forged our present book of Deuteronomy and passed it out as a work of Moses. The critics call this the D book. Then some priests, before Ezra's time, combined all these, adding some things favorable to the priests, into another collection known as the P writings. Lastly, Ezra and the Great Synagogue, which continued after Ezra's death, rewrote and revised all the preceding into our present Pentateuch, also modifying all the other Old Testament books, including Joshua. These priests, including Ezra, then palmed the first five of their books off as the "Book of Moses" and the other one as the "Book of Joshua" and strange to say, the Jews swallowed the entire forgery as genuine and never a murmur was heard about it until recently, almost 2,500 years after the forgeries were committed. What a chance the Samaritans had to expose the fraudulently constructed Pentateuch, if Ezra and the priests really manufactured the so-called "Book of Moses." But instead of that they adopted it themselves! That is what the critics say. The coterie of men who are capable of believing that are about the right caliber to set up this new hypothesis of the late origin of the Pentateuch.

If you ask whether there is any historic intimation that any

such books as the E, J, JE, P, etc. ever existed, I reply that the critics do not claim to know that any such writings ever actually existed but that it is the only way to account for our present Pentateuch. The higher critics do not stop with this hypothesis but they proceed to show that the entire Old Testament is made up of myths, folk-lore, exaggerations, false history and inconsistencies. That these critics resort to all this trouble to tear the Bible to pieces grows out of the fact that they are evolutionists and hold that the Bible is an evolution, a purely natural evolutionary growth, not of God in any sense, but the product of men, and that Moses in his early day could not therefore have written the Pentateuch because it is too much advanced for his day. There would be the same reason exactly for saying that the Declaration of Independence was not written in Colonial times but after the Civil war because it said "All men are created equal."

These critics then proceed, on the Astruc theory of the different words for Deity, to divide the Pentateuch and other Bible books into the original documents, and a miserable mess they make of it. No two of them agree as to how it should be done and, except as to the first two or three chapters of Genesis, they scarcely find a verse that has any sense when pulled out of its present connection with verses using one of the other designations for God.

The names for Deity are only one of the characteristics, so the critics tell us, that distinguish a J or some other section from one of the others. So they are able to divide up a verse or a chapter even if it does not have a name of God in it. On p. 161, Kent gives a sample of three late writings from which the priests of about Erza's day constructed the story of the burning bush which everybody for more than 3,000 years

ascribed to Moses. Anyone can take a chapter from any book and make up an equally foolish hypothesis.

Take the story of Joseph, for instance. The redactor, nearly 1,000 years after Moses, is supposed to have before him E, J and P manuscripts, all telling something about Joseph but no two alike. Moses had died according to these critics, long before any of these E, J or P manuscripts had been written, they being nothing but folk-tales reduced to writing some 600 years later than Moses. The redactor with a pair scissors and a pot of paste cuts and pastes first from one manuscript then from another and ends up, poor fool, with a disagreeing jumble, as the critics see it. Yet they tell us this redactor knew the past history of Israel, Egypt, Babylon, Assyria, Arabia, Phoenicia, the Edomites and Hittites for 1,500 years back of his day. He was the smartest historian that ever lived and yet such a fool that he put in Ishmaelites, Midianites and Medanites merely because these words were in the different writings he was clipping from, without knowing what they meant! He did not have sense enough to rewrite the story from the materials he had and make it consistent with itself. Bah, the biggest fool is the critic that manufactured such a senseless theory. We can rest assured that Moses received this account from his forefathers and he and the people of his day understood what Ishmaelites, Midianites and Medanites meant, as used, whether we do or not.

Prof. Paul Haupt, as chief editor, thought to make a *Polychrome Bible* displaying the J, E, P, etc. sources for the Old Testament. The first four verses of the 6th chapter of Joshua were printed in six colors, there being twelve fragments. There was not a particle of sense in it. It is no wonder some fool books of this critical sort are never completed!

To uphold their preposterous theories these higher critics

have some tremendous problems on their hands. For instance, if these books of Moses were forged 1,000 years after Moses' time and passed out as his, how comes it these Jews accepted them as genuine, even the Samaritans, who had no dealings with the Jews, also accepting and adopting the book of Moses. Even Christ and his Apostles never suspected that the Pentateuch was a forgery.

All through the books of Exodus, Leviticus, Numbers and Deuteronomy come such words as these "and Moses wrote." Ex. 24:4; Num. 33:2. If Moses did not do what these books say, over and over again, somebody has lied about it, and that lie is made a part of our Bible. Do you believe that? These higher critics must assume that the priests including Ezra who, they say, finally made up these books, put this untruth into them when saying that Moses wrote them. In other words, if we believe the higher critics we must believe the men who made up the Pentateuch were liars and forgers. I should much prefer to believe that it is the critics who are guilty of misrepresentation.

Then, too, there are other Bible books older than the time when the critics tell us the Pentateuch was forged, like the books of Hosea and Amos, which refer to Moses as the author of parts of the Pentateuch. How could Hosea refer a dozen times to the Pentateuch if it were not yet in existence? Then we find references to the "Book of Moses," "the law," and many other Pentateuchal personages and incidents in Joshua, Samuel and the Psalms, older than the time of the fraud, and all through the New Testament Gospels Jesus refers, time and time again, to "Book of Moses" (Mark 12:-26). Did Jesus know these books were late forgeries and was he helping pass them along, or was he ignorant of all this? I rather think Jesus would have said of these things: "If it

were not so, I would have told you." How will the critics evade such an endorsement of Moses' authorship of the Pentateuch as Jesus gives in John 5:46? "For if ye believe Moses, ye would believe me; for he wrote of me."

This is but a small part of the difficulties these critics get themselves into. Genesis and the balance of the Pentateuch have references beyond number to geography, topography, ancient history of Egypt, Palestine and other countries that the writers of 500 B. C. probably knew nothing about, peoples and tribes then entirely disappeared, words and customs suitable to Mosaic times but unsuited to post-exilic times. For names of wood and cloth in the Tabernacle, Moses used Egyptian or desert names and not Babylonian words, as would have been if written late. There are ten thousand things to prove that the Pentateuch was composed by Moses and not one valid argument to show that it was the work of late writers. Besides this, archaeology in many cases has bobbed up to knock the higher critics on the head. Even the old hen cackles to disprove the theory of a late date of the Pentateuch, for she was one of the "clean birds" in post-exilic times and would then have been included, but was not known in Moses' time.

Look at the "cloud of witnesses:" Samuel, David, Hosea, Ezra, Daniel, Nehemiah, more than 100 Old Testament quotations, as to the Mosaic origin of the Pentateuch; Matthew, John, Peter, Paul and even Jesus in the New Testament, to say nothing of the martyrs, reformers, evangelists reaching down to our day, who all accepted the statement of Deut. 1:1 that Moses himself had all to do with that book as well as the other books ascribed to him. And who are these higher critics? Generally atheists, skeptics, agnostics, falsifiers, liars and occasionally something that looks like a grain of wheat! Not a single contention ever made by any critic against the

truthfulness of the Bible has been substantiated by archaeology, so far as I have been able to find, while in a great many cases the critics have been compelled to modify or altogether abandon their contention.

These higher critics want us to believe that all the great scholars have gone over to their view of the Bible. It is not so. There are scores of the best scholars in the world who reject the critical view to where there is one who adopts it. It is true that that one, like the big frog in the mill-pond, may be making more noise than a score of abler men, but noise does not count. Then too, the tide is turning strongly against them. There are many like Winckler, probably the ablest oriental scholar in Germany, who formerly thought there might be something to this higher critical theory but after examining it thoroughly has utterly rejected it.

Is there anything in the higher criticism to cause any Bible believer to abandon his position? I do not know of one fact they have ever brought forward that need disturb the faith of any Bible believer. It is a choice between Jesus and Barabbas and I shall choose the former.

And now comes a doubter rather than a critic who asks how we know the Bible we have is the same the early Christians and the ancient Jews had. Well, that is an honest inquiry, let us honestly answer it.

CHAPTER XXVI.

HOW GENESIS COMES TO US.

It is about 1,900 years since Christ lived and was crucified and nearly 1,800 years since the last New Testament book was written. It is quite an easy matter, even though it be so long, to prove that we have the New Testament books substantially as they were originally written, the same books that the fathers of the Christian church recognized as our New Testament while yet at least one of the Twelve Apostles lived. But of this I shall leave others to tell.

The question I desire to answer is this: How do I know that the book of Genesis is the same that Moses had and doubtless made a part of the Pentateuch, although his name is not in Genesis neither does he anywhere say that he had any hand in making it? Indeed, Jesus, (Matt. 19: 4-9; Mark 10: 2-9) makes Genesis pre-Mosaic as he also does in John 7:22, and we must so consider the materials that made it up. We credit it to Moses because he compiled it, based his books upon its statements and thus endorsed it, and because other books of the Bible refer to Genesis as part of the Law of Moses. Moses composed Genesis from manuscripts carried down to him through his forefathers.

The copy of Genesis, as we have it, comes to us through the Jewish copies of the Hebrew now known as the Massoretes. These are punctuated and "vowelized" copies of the Hebrew Bible. Until about the year 600 A. D. the Hebrew Bible was written without vowels. Our King James version was made entirely from the Massoretes, and the translators of the Revised Old Testament had little regard for any copies other than these.

The ancient Israelites had a line of inspired penmen from

their earliest history recording such historical facts as God through the prophets authorized. Indeed, the ancient Hebrew chroniclers were nearly always prophets, God's spokesmen. I need only to call attention to such scribes as Moses, Joshua, Samuel, Gad, Nathan, Iddo, Isaiah, Jeremiah, Ezra and Nehemiah. The Jews carried great volumes of books and records with them to Babylon, for both Ezra and Nehemiah are constantly quoting from them (Ez. 2:62; 8:3; Neh. 7:5, 64; 12:23), and Daniel refers to them (Dan. 9:2). Look at the whole library of books Ezra had when he wrote the Books of Chronicles (1 Chr. 29:29; 2 Chr. 9:29; 12:15; 13:22; 24:27; 26:22; 32:32), and the constant reference to the *Books of Kings of Judah and Israel.* We read in numerous places how such writings as were to be made a part of God's Word were laid up before Jehovah, that is beside the ark with the "Book of Moses." No people ever exercised such care as to the writing or preservation of records as the godly men I have named. Not only Genesis but the entire Old Testament was written and preserved until Ezra's day in this manner. Then the Jewish scribes later than Ezra followed in their footsteps.

The Jews have been so exceedingly particular in making their copies that it is scarcely likely that many even very small mistakes have crept into the Old Testament in Hebrew even from Ezra's time down, or for centuries back of that, for it is known that since Ezra's day they have even counted the letters so that there could be no possibility of mistake, any more than there might be in copies of our Declaration of Independence. Suppose the original copy of the Declaration of Independence were gone, we are all thoroughly satisfied that there could not be a change of a single word in that document, possibly not even a comma, without it being detected. So

has it been among the Jews. To them their sacred books of Moses, have been so dear and they have been so careful to preserve them that the Massoretes and other Jewish copies (for they still preserve copies of the originals without the Massoretic marks) are practically reproductions of the original copies.

Hoskins, in speaking of the book of Exodus, in his *From the Nile to Nebo*, states so admirably this thought of the correctness of that book, and the same words so well carry out my thought as to the correctness of our copy of Genesis, that I desire to quote his words:

"I am ready, therefore, to record my conviction that the Biblical stories of the Exodus are reliable even to the most minute details, except where later compilers have blundered or copyists have miscopied or misunderstood the meaning of the words they used. This means that I heartily agree with those who are convinced that the Biblical account of the Exodus is absolutely historical in the best sense of the word and trustworthy in its evidence, even to details, contrary to the usual modern hypothesis."

Therefore, as far as I am concerned, I am thoroughly satisfied with my copy of Genesis, for it is unthinkable that Joshua, Samuel, David, Asa, Josiah, Daniel or Ezra would have stood by and seen changes made in the Pentateuch, to them the most sacred book in the world. Think of the loud protestations that would have gone up from such prophets as Samuel, Nathan, Elijah, Isaiah, Jeremiah, Ezekiel, Hosea, Daniel and Malachi if any one had dared tamper with the Book of Moses! How often Jesus upbraided the Scribes and Pharisees for their many sins, but never once did he charge one of them with attempting to alter even a "jot or tittle" of the Old Testament which he time and again endorsed as the Word of

God. That was one sin of which the Scribes were not guilty. So I repeat that the Jewish Hebrew copy of Genesis, as it comes to us, down God's chosen line, is good enough for me. It is nearer an accurate copy of the original than is our copy of any other ancient book.

But God provided checks even on the Jews. Thousands of years ago translations of the Jewish Old Testament were made into other languages and we now have copies that have come to us entirely outside the Jews. If it were even thinkable that the Jews would purposely or accidently corrupt their copies, it would be detected in these ancient translated copies. We have some of these translated copies as much as one thousand five hundred years old, and they are copies of others on back in a line that branched off from the Hebrew 2,300 years ago or from the Samaritan which, as an Ephraim Pentateuch, parted from the main line nearly 3,000 years ago.

The oldest of these three Greek Bibles, probably the oldest book in the world, known as the Vatican, is kept at Rome, closely guarded. It is more than 1,500 years old. Another, about as old, at Petrograd is known as the Sinaitic copy because it was found in a monk's convent on Mt. Sinai. The third oldest Bible is known as the Alexandrian copy and is preserved in London. Of these only one had yet been discovered when the King James version was made and that one, the Vatican, could not be had by the Protestant translators. But the revisers in 1870 had the use of all three.

These three old Bibles are copies of the Septuagint which was a translation of the Hebrew into Greek. The Hebrew copy from which they translated may have been a Jewish one from Jerusalem or a Samaritan copy. I shall give reasons why I think it was the latter. This Septuagint translation was made about 300 years before Christ. Except in the

matter of chronology, fully explained elsewhere, these Greek Bibles are so nearly like ours and the Hebrew, known as the Massoretes, from which our English Bibles come, that we should scarcely know the difference. The Greek copies are not so careful in following the Hebrew. The translators were certainly not Jews for they took liberties in changing the phraseology and in making corrections where they thought the language obscure or that some error had crept in. Where they took such liberties they generally made matters worse. But in all these slight variations there was nothing that changed any doctrinal or historical statement except in the matter of chronology. In a few places the Greek Bibles have very greatly helped us to understand obscure passages in the Massoretes.

So satisfactory were these Greek Bibles and so nearly like the Jewish Hebrew that they circulated together in Jerusalem in Christ's time and nearly all the quotations in the New Testament are from this Greek Septuagint.

Now we have these Septuagint Bibles which prove that no vital changes could have been made by the Jews in the Hebrew in the last 2,200 years. How comforting for us to know that we have the Bible substantially as it was almost back to Ezra's day, for he was alive only little more than a hundred years earlier. What a tremendous safeguard was this Greek Bible which God in his providence and purpose placed against any attempt by the Jews to alter the Old Testament.

But God did not stop there. He determined to let us know positively that the very oldest part of the Old Testament, the Pentateuch, as our English Bibles have it from the Jews' Hebrew, is correct when it varies from the Septuagint. So God has preserved for us a copy of the Pentateuch outside both the Jews and the Greeks, and probably 350 years older

than the Septuagint. I refer to the Samaritan Pentateuch. This is another most wonderful providence of God to assure us of the authenticity of all the Old Testament. As the Samaritan copy is really that in use in the kingdom set up by Jeroboam at Solomon's death, it lets us know that the Pentateuch we have is the same that Solomon had, and he very likely had the same copy that Moses wrote. This Samaritan Pentateuch carries us back 3,000 years, within 500 years of the time when Moses wrote the Pentateuch. The Samaritan Pentateuch is almost like ours. It varies much less than does the Septuagint.

I shall now tell you why I am convinced the Septuagint was translated from the Samaritan and not from a Jerusalem copy. I have elsewhere shown that either the Septuagint copied from the Samaritan in making up its chronology or vice versa. But there are other evidences that one copied from the other, things that were not in the Jews' Pentateuch. I shall give a few examples: In Ex. 12:40, after the word 'Egypt,' the Samaritan copy has "and the land of Canaan." The Septuagint has the same additional words. One got them from the other. These words are not in our Bible which is like that which the Jews always used and still use. In Ex. 13:6, the Samaritan and Septuagint say "Six days ye shall eat," but the Jewish Hebrew says "Seven days." In Ex. 18:6, the Samaritan has "Behold thy father-in-law." The Jewish copy has "I, thy father-in-law." The Septuagint follows the former. In Gen. 4:8, the Samaritan has "And Cain said to Abel his brother, Let us go into the field. And it came to pass, etc." The Septuagint has exactly the same words, while the Jewish Genesis leaves out the words "Let us go into the field." I could quote a number of other instances like these.

Was the Septuagint a free translation from the Samaritan? I think so. The Samaritan could not have been modelled from the Septuagint, because the former was much the older of the two. I have shown in chapter III that the Assyrian king as early as 650 B. C. likely had this Samaritan Pentateuch prepared for this people. This was 350 years before there was a Greek translation. We may be certain also that they had this Samaritan Pentateuch in their temple service (Neh. 13:28) on Mt. Gerizim more than a hundred years before the making of the Septuagint. So, then, it is beyond controversy that the Greek translators had the Samaritan copy before them.

Not only was the Septuagint not based on a Jewish copy but it was not translated by Jewish scribes, and by those who poorly understood Hebrew. All Hebrew scholars tell us this. The Oxford *Helps to the Study of the Bible*, p. 12, says, "It is not accurately translated from the Hebrew." The great Biblical scholar J. Patterson Smyth, of Trinity College, Dublin, in his *The Old Documents and the New Bible*, p. 152, says, "An examination of the Septuagint, with its imperfect knowledge of Hebrew, its mistakes about Palestine names of places, its Egyptian words and turns of expression, its Macedonic Greek which prevailed at Alexandria, and its free translation, so opposed to the superstitious literalism of the Jewish schools, at once puts the Palestine origin of the version completely out of court. It was made by Jewish scholars at Alexandria, and not all of them very good scholars either."

Besides the Samaritan and Septuagint, there are a number of interesting and important translations of the Old Testament into Syriac, Arabic, Greek and Latin, made in the first two or three centuries after Christ, that I should like to describe,

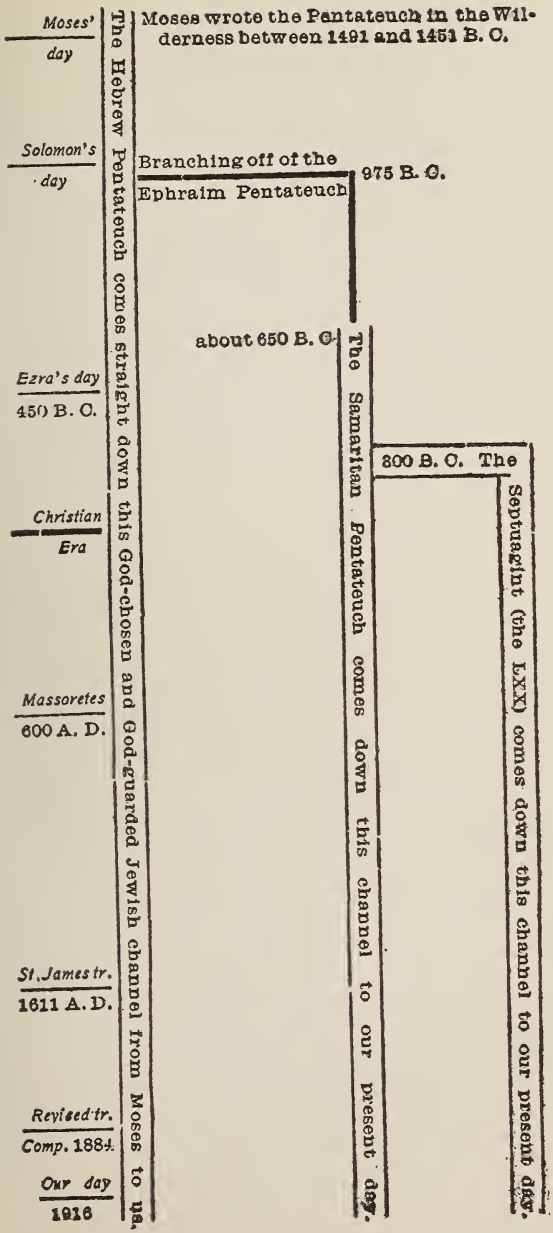
as they all go to confirm the fact that the Bible has come down the Jewish line uncorrupted. My readers should learn about the Syriac, the Vulgate, Aquilla's and other translations. All this satisfies us that our Old Testament is the same Ezra had, and our Pentateuch is almost word for word like that which Solomon had. I have no doubt but that he still held in the temple the original copy written by Moses, (Deut. 31: 26; Josh. 23:6; 1 Ks. 2:3; 2 Ks. 14:6; 2 Chron. 34:14). In Solomon's day the original copy was not one-third as old as the Vatican Bible now in Rome. The copy Hilkiah found in the temple (2 Ks. 22:8) was doubtless the same old Pentateuch and it was then only half so old as the Vatican copy. Some think Ezra may have had the identical copy Moses wrote; if so, it was still not so old as the Vatican.

There are several books, sometimes bound up with the Bible in a place by themselves, known as the Apocrypha. It includes eight books: Tobit, Wisdom, Ecclesiasticus, Baruch and two books each of Maccabees and Judith, also some chapters that are supposed to belong with the books of Esther and Daniel, the latter being the History of Susannah, the Song of the Three Hebrew Children and the History of Bel and the Dragon. These books and chapters never were included in the Jewish Old Testament. Since about 1600 A. D. they have been a part of the Roman Catholic Bible. The Apocryphal writings, except one book, were never in the Hebrew tongue, always in Greek or Chaldee until translated into English. These books were written long after the time of Ezra, so that our Old Testament was made up before they were composed. The Talmud or other Jewish writings make no mention of them, and our New Testament never quotes from any of these books. Therefore the Apocrypha is no more a part of our Bible than is Josephus' history.

After the death of Ezra and Nehemiah and their co-workers, the Jews produced writings and oral sayings which, after a time, came to be held as authoritative especially by the rabbis. These were the Targums and the Talmud. The latter consists of traditions (called Mishna) and commentaries (called Gemaras) on the traditions. They claimed these traditions had been handed down orally from Moses and other ancient authorities like Samuel and David. By Christ's time the Scribes and Pharisees placed these worthless traditions on a par with the Scriptures. Later they were reduced to writing. The Targums were paraphrases, or loose translations, of Hebrew passages into Aramaic, and they came about in this way: Before Judah was carried in captivity to Babylon, Hebrew was the common tongue and when the Scriptures were read all understood. But during the 70 years of exile they ceased speaking Hebrew and used Aramaic. On returning to Palestine and entering the synagogue to hear the Hebrew Scriptures read by the learned Rabbi, they understood none of it unless somebody "caused them to understand the reading" (Neh. 8:7). Each Sabbath the Rabbi would, after reading the Hebrew lesson for that day, also read an Aramaic paraphrase. These were kept until the entire Old Testament was written down, and now we have these Targums which agree almost exactly with our English Bibles. This is another evidence from before the Christian era that we have the Bible as it was nearly to Ezra's day.

The Massoretes are the Jewish Hebrew Bibles marked to indicate the vowel sounds. There were no changes whatever made in the words. This marking was done about 600 A. D. to preserve the pronunciation.

The following diagram will show us how the Pentateuch in Hebrew comes down to the Massoretes from which our


Moses' day
Moses wrote the Pentateuch in the Wilderness between 1491 and 1451 B. C.
Solomon's day
Branching off of the Ephraim Pentateuch
975 B. C.
about 650 B. C.
The Samaritan Pentateuch comes down this channel to our present day.
Ezra's day
450 B. C.
300 B. C. The Septuagint (the LXX) comes down this channel to our present day.
Christian Era
The Hebrew Pentateuch comes straight down this God-chosen and God-guarded Jewish channel from Moses to us.
Massoretes
600 A. D.
St. James tr.
1611 A. D.
Revised tr.
Comp. 1884
Our day
1916

entire Old Testament is translated. The diagram also shows how the Samaritan and Septuagint off-shoots came down other channels to our day.

So I think I am justified in assuring all my readers that our copy of the book of Genesis is now practically as it was when it came through the hands of Moses, and I have only mentioned the human side of its preservation and am yet to tell how Almighty God, without whose notice even a sparrow never falls to the ground, has had a part in making and preserving the book of Genesis as a part of his written revelation to man.

CHAPTER XXVII.

THE INSPIRATION OF THE BIBLE.

Is the Bible inspired? It certainly claims to be. Especially does the New Testament put the seal of inspiration upon the Old Testament. If one believes the words of Jesus Christ, he cannot well deny the inspiration of the entire Old Testament. Read what the Bible itself says about its inspiration: "The word of the Lord came expressly to Ezekiel" (Ezek. 1:13). "The Lord said unto me" (Jer. 1:7). "Hear the word of the Lord" (Isa. 1:10). "The Holy Ghost spake by the mouth of David" (Acts 1:16). "All Scripture is given by the inspiration of God" (2 Tim. 3:16) "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

Probably no Bible term is so much debated or abused as this word "inspiration." To properly answer the question, "Is the Bible inspired?" I must put a proper construction upon this word.

If, in speaking of the part Moses had in compiling the book of Genesis, you make the word inspired to mean that God sat down by the side of Moses and spoke the words while Moses wrote them down, then I do not believe in your sort of inspiration. Even if by inspiration you mean that the Almighty dictated the sentences, or even the thoughts, I cannot accept your interpretation of inspiration. God never made a machine of the writer of any Bible book. Do I believe in verbal inspiration, or plenary inspiration? Not if either savors of the kind of dictation described above, but I believe both if rightly defined.

What is inspiration? The word is comprehensive. Too many pretend to believe in inspiration, but drop out some of its elements and so weaken the word as to bring it down to their level. Some will say the Bible is inspired but it is not all true. Others declare that only certain parts of the Bible are inspired, or that there are such degrees of inspiration as necessitate the reader's culling out what is to be accepted and what is to be thrown away. The man who holds that conception of the Bible does not believe it at all. He only differs from the skeptic, who rejects the entire Bible, in degree, and after a time he arrives on the same ground with the skeptic. If the Bible comes to us from God, in any sense differently from other books, even other good books, then the Bible, every part of it, is inspired, and the sense in which the word is used must mean that every part of the Bible is both true and reliable. For the Almighty to hand us the Bible, a mixture of truth and error, and leave to our fallible judgment the selection of the truth, destroys the Bible absolutely. It turns the Bible into a jargon, for no two interpreters will accept or reject the same portions. If the Bible is no more than any other human, though good book, why take it as our guide?

Here is my comprehensive definition of inspiration: The Bible is made up of the work of two agencies—

(a) *It is Divine.* That is, God's hand is, in some measure, in every part of it.

(b) *It is Human.* That is, man's hand is, in some measure, in every part of it.

Under (a) I would make inspiration to include God's hand in:

(1) *Revelation.* That is, God, in some Scripture, is revealing what man otherwise could never know. Examples

of this are seen in the first chapter of Genesis and in all prophecy.

(2) *Supervision.* That is, God, in some Scripture, supervises the thoughts and words of the writer so that the purpose of the Spirit may be carried out in meeting the wants of future generations in matters that human writers could not foresee. Examples of this are especially the Epistles of Paul.

(3) *Selection.* That is, God, in some Scripture, selects what facts shall be taken and what rejected, as materials to enter into the historical or biographical portions of the Bible. Examples of this are the history of Joshua's invasion, the history of the period of the judges and the history of the monarchies.

(4) *Inclusion.* That is, God, is the final arbiter as to what books should be included in the Old as well as the New Testament.

Some of the above elements are included in all Scripture, and all of them are included in some Scripture. The presence of any one or all of these elements in any portion of Scripture constitutes its inspiration. Therefore, "All Scripture is given by inspiration of God," and every part of the Bible from Genesis to Revelation is true. It is true history, true science, true biography, true geography, true revelation.

Here is the Devil's plan of making you a skeptic. He first gets you to say that it makes no difference whether you believe that the "whale" swallowed Jonah or not. Then he suggests other unlikely stories or apparent contradictions. When he gets you to cut these out of your list of beliefs, he suggests that you place the fall of man, Old Testament chronology, prophecy, Biblical miracles and the existence of Satan himself in the same category. Then it is easy to have you

disbelieve the inspiration of the Bible, and you begin to talk about some Scripture being more inspired than others. Then it is but a step to where Satan asks you to reject the virgin birth of Christ and his bodily resurrection and lastly he asks you to reject the Divinity of Christ, and you awaken to find that the Devil has you while you are here and will get you hereafter.

There is but one tenable and safe position for a Christian man to take and that is to hold that every part of the Bible including the historical book of Jonah, is inspired and true to facts. Some men who pretend to accept the Bible, but in reality reject much of it, dodge behind the word "inspiration." Parts of the Bible they do not believe, but rather than say that certain Scripture contains an untruth or that it misrepresents God or the facts of history, biography or science, these men say it is not inspired. Let these pretended friends of Holy Writ get away from behind the word "inspired" and tell us plainly that they reject a part of the Bible as so much falsehood. Is the Bible full of mistakes, misrepresentations and lies? What will these false teachers say as to that! The fact is, they are too cowardly to answer.

I believe God *Revealed, Supervised, Selected* and *Included* in our Bible just what we need to reveal unto us God's plan of redemption and his will to be worked out through us, and this constitutes *Inspiration.*

I am told that the cash register is made in more than sixty parts by that number of separate workmen, each using his own brain and will. But back of all these workmen is a master mind who saw all from the beginning and inspired and directed it. Likewise, neither could the Bible have come to be such a completed and consistent whole, but for the Master Mind who planned it.

The hand of God is seen in every portion of Scripture, but no more than the hand of man. The Bible is the joint production of God and man. In this respect it exactly coincides with the earthly life of Jesus Christ. I believe God inspired chosen men to write Genesis and the other Bible books, but in what way did God inspire? How much did God do and how much did Moses do?

There are very many things we all believe but cannot explain, and inspiration is one of them. Let me illustrate: We all believe Jesus in the flesh was the Son of Man and that he was also God. We believe he created the heavens and the earth. But we equally believe he was a man, tempted in all points as we are. He hungered, thirsted, grew weary, fell down under the weight of the cross being physically unable to carry it. Yes, we believe all that, but we cannot explain how Jesus was God and man both at the same time. It is too deep for the human intellect.

Now, God desired to give man a revelation—one both human and divine. In the book of Genesis there are found Moses' words, thoughts, and humanly acquired knowledge about his forefathers and about the Flood. But the Holy Spirit was also engaged upon that book as was Moses engaged on it, and when it was complete it was God's book exactly as the Holy Spirit wanted it, and it was Moses' book, exactly as Moses desired it. I do not understand the union of the Holy Spirit and man in the production of the book of Genesis any more than I understand the union of God and humanity in the Son of Man, Jesus Christ. When you explain to me the latter I shall explain to you the former. One is as true as the other and no more difficult to believe. If I reject one I might as well reject the other, for we do not know of Jesus except through the Bible.

One may say that the Holy Spirit inspired the important things but overlooked the unimportant. In that statement the Bible is made utterly unreliable. Who is to decide what are the important matters in which there are no mistakes and the unimportant things in which there may be mistakes? Was it a mistake when Luke said Jesus was born of the virgin Mary? Was it a mistake when Luke said Jesus arose from the dead? Was it a mistake when Moses tells us about Creation, the Fall of man, the Flood or the miraculous manna? Where are we to draw the line? Moses was inspired to tell the truth about all things or his writings are no more to be relied upon than Shakespeare's!

Do I believe Moses was simply a type-writing machine and the Holy Spirit pressed the keys? I do not. Moses used his own ink, his own pen, his own words, his own thoughts, and when he finished the book it was Moses' creation; but at that time the Holy Spirit also used that ink, that pen, and he used every fiber of Moses' being. When the book of Genesis was completed it was the work of the Holy Spirit, and there could be no mistake in it any more than there could be sin in the earthly life of Jesus Christ.

Do I believe in the plenary or verbal inspiration of the King James or the Revised or any other version? I do not. Do I believe Luke or Paul or Moses was always and at all times above error in what he spoke or wrote? I do not. Only as God through the Holy Spirit for a definite purpose took hold upon them, otherwise they were no better than we, and they were constantly making mistakes in their lives and in their words, except when the Holy Spirit was upon them for a holy purpose.

The following statement of belief, made by the Presby-

terian General Assembly, so exactly states my position that I quote it:

"*The Bible, as we now have it, in its various translations and versions, when freed from all errors and mistakes of translators, copyists and printers, is the very Word of God, and consequently wholly without error.*"

Some people, who pretend to accept the Bible as God's Word, do not believe it is all inspired because it contains accounts of the acts of ancient Israel that seem to be out of harmony with what God would sanction; for instance, certain imprecatory Psalms, or the "eye for an eye and tooth for a tooth" Mosaic laws, and especially God's ordering the Israelites to destroy the Canaanites. Some ministers of the Gospel lose their heads over these matters and make themselves and the Bible ridiculous, if their interpretations of inspiration be correct.

One noted minister, in one of the great cities of our country, said recently, in considering the slaughter of the Canaanites, along with some harsh things David says in the Psalms concerning the destruction of his enemies: "I am now going to give you a number of instances of error and defective teaching in the Bible that show that it is not all inspired."

That all the Psalms are inspired there can be no question unless we are ready to say that nearly every New Testament inspired writer tells us what is untrue. The second Psalm, one of David's, declares of certain enemies that God will "dash them in pieces," but Acts 4:25 says, "The Holy Spirit by the mouth of our father David" spoke this Psalm. Such Psalms are poetic and many of them are inspired only in the sense that they truthfully recount David's conception of how God will destroy his enemies, not that it is ever God's desire to have any human being suffer. This minister, I

have been quoting, recently said, "I have never had the slightest reason for believing Jesus to be mistaken upon any clear pronouncement about spiritual things." Well, Jesus in Matt. 22:43 says the 110th Psalm is inspired and it is an imprecatory Psalm. I could refer to many other instances where Jesus or New Testament writers plainly tell us these Psalms are inspired, and that ought to settle it.

This eminent divine, along with others and the rest of us, sometimes condemns things because he does not understand all the circumstances or is unable to see all the awful consequences that may arise if certain harsh and, I might say, cruel measures are not resorted to.

In a certain enlightened city, not ten years ago, there occurred a terrible flood and ghouls were discovered robbing the dead. Orders were issued to shoot any man found robbing the dead or picking up anything in the vicinity of such corpses. Such an order would be classed as inhuman if we did not understand the circumstances. Often under martial law summary vengeance is meted out, and under the circumstances, is accounted justified.

Israel was strictly charged (Deut. 20:10-12) never to resort to such slaughter except in the case of the Canaanites. Israel was appointed God's lawful officer to carry out his judgment. It was no more a warrant to Israel to repeat this act, in any other case, than it would be to a sheriff or a state executioner an excuse to take other lives than those sentenced by the court to suffer death. The Canaanites as a people were guilty of crimes that warranted God in blotting them off the earth. He appointed the Israelites to inflict the sentence.

In the case of the Sodomites, God himself executed the sentence, and so was it in case of the wholesale destruction of men, women and little children in the Flood. I never hear

these critical divines find fault with God for the wholesale destruction of children in the Flood, or even in the recent life destruction by the Galveston hurricanes. If in all these cases it is God's destruction, is it to be the more objected to because in the one case God chose man as his agent and in the other the wind or the water? Some people heard the same eminent divine, quoted above, declare in an address that God raised up Abraham Lincoln to be the great leader in suppressing the Rebellion and in destroying slavery. He said God was back of President Lincoln when with shot and shell he desolated the South and rendered homeless and fatherless thousands of little children, and made cripples for life of tens of thousands of Southern boys. The speaker was correct. God selected Abe Lincoln, for that great period in American history, but this divine is very inconsistent when he condemns the Bible for saying the same thing of Joshua that he said of Lincoln. God's heart was pained at the slaughter in both cases, but he permitted the warfare of the day to proceed in both instances. I do not know why God, in both these wars, did not reach down and put an end to the strife. I do not understand God, neither does this Gospel minister.

Better let these things alone until we see them from God's viewpoint. If sin were not in the world, none of these things would occur. We cannot question God's right to remove an entire nation if he chooses. We can only question whether Israel was deputed to carry out God's decree, and we have no right to question that, if the Bible is God's revelation to man, and that is what this noted minister tells us. It was never God's desire that a Canaanite, Sodomite, Antediluvian, Confederate or any other one should suffer death. It is God's will to have peace and happiness on earth, but that will only come when the Gospel has done its full work. God,

through Moses, sanctioned divorce, just as he sanctioned the slaughter of Israel's foes in Canaan, but Jesus said (Matt. 19:7-8) it was not God's way of doing things. These Canaanites were given a chance to repent, and save their lives, no doubt, as did Rahab and the Gibeonites, but the Canaanites chose death. Had they repented they might have merged with the Israelites, as many foreigners like Ruth, Caleb, Rahab, Hobab and Eliezer did.

We have no right at all to reject the inspiration of the Scripture, or any part of it, because our puny intellects cannot understand God's dealings with sin or sinful men, or because we cannot harmonize seeming contradictions. If the Bible appears to be contradictory or untrue in certain statements, it is sure to be found our fault in failing to know all the facts. What appears at first sight as an error is generally easily reconciled by a sane and friendly interpretation, but if this solution fails, then it is certain that all the facts are not known, and that, even, the reverent scholarship of the age needs more light upon the point in question. As I see it, if the candid and devout Biblical scholar knew a thousand times more about the Bible than the most learned do know, he would find a thousand times fewer difficulties in the honest Old Book.

If God inspired every writer who had a part in giving us the Bible, has he also had a hand in miraculously preserving the Bible intact until our day? Most certainly. After the Creator made the universe did he abandon it to its fate? Certainly not. He preserves and sustains it century by century and hour by hour.

So has he done with the Bible for our sake. Yes, God not only prepared for us an inspired Bible but his hand is seen down the ages preserving it for us, as the next chapter will describe.

CHAPTER XXVIII.

GOD PRESERVES AND MAINTAINS ALL THINGS.

If God inspired men to write the Bible, has his hand also preserved it for us all these centuries? It would be an unaccountable oversight on God's part if he had not done so.

Who made the universe, each star, each planet; so adjusted, timed and interrelated that all is a symmetric whole? It was an Almighty One who did that, and the making of the universe had and has the attention of the Creator in its every part, even to the most minute atom. Who fitted up the earth, providing it with water, air, sunlight; hid the coal, iron, gold and silver in its bowels, and produced animal and vegetable life and finally man himself? It was the same Allwise Being who gave us the Bible. Who constructed that wonderful mechanism, the body of man, the heart, the blood, the eye, the ear, the feet, the hands, to say nothing of mind, intellect, reason? It was God Almighty. Did all these things thus created need and actually have a Superintendent, an Architect, a Preserver, an Inspirator? I cannot conceive of their creation otherwise. Who gave us the record of geological ages wrapped up in the rocks of the earth? Who authorized it? Who superintended it? It was the God of Genesis. Would God do all that and after creating man leave him in utter darkness and ignorance as to his duty toward this Creator, or after providing a Bible would he abandon it to its fate? I do not believe it, neither do you.

You may ask me who selected the 39 Old Testament and the 27 New Testament books. Tell me how the oak tree grows; how and why the nourishment travels up and out its branches; why the leaves are oak and not walnut, and why

its fruit is after its kind. The same Allwise Creator planned both the oak and the Bible. The *Enc. Bri.*, p. 847, vol. 3, says, "There exists no formal historical account of the formation of the Old Testament canon." The man who tells you that this or that council selected the books of the Bible, is simply telling you an untruth. Its growth and the purpose back of its existence, like the origin and growth of the oak tree, are of God.

That Creator, Preserver, Superintendent gave us the Bible and he created it, just as related above, as he did all his other mighty works—out of the materials at hand. He gave the Bible to us through human means, all the time inspiring it, directing it, preserving it. The Bible is God's creation, just as the universe is God's; and the earth and the rocks and man are God's. If the construction of the universe is a miracle, so is the Bible. If the mechanism of man's body is wonderful, miraculous, so is the Bible. They are all alike the result of God's purpose, his watch-care, his infinite wisdom.

No other book in the world comes down to us from such ancient times as did the book of Genesis and no other book in the world even claims to have so come. The Bible is the only book of all the books, that could possibly be the one that God intended us to have, to tell us about our origin, our duty, our redemption and our destiny. Genesis is therefore the only book that could be God's revelation of Creation and it, with the other books of the Bible, is God's inspired revelation to man.

What is inspiration? It is God's purpose wrapped up in the Bible, just as God's purpose is wrapped up in the universe, the rocks, the body of man and the mind of man. That's all. That's inspiration. If you, Mr. Doubter, will go a step farther and tell me how the universe came to be, how the rock-

record of nature came about, how man's body and mind formulated, then you may ask me to go deeper into the inspiration of Genesis, but not till then. So I wait, and you wait and will continue to wait. There are deep things of God that are past finding out or explaining, and these are some of them. You, Mr. Doubter, stand in awe before them and so do I, but I no more than you. For me to say that God provided us a Bible is no more difficult to believe than that God hid away in the earth coal and oil for man, for he needs the Bible even more than he needs the others. But of what account would God's ancient revelation be to us unless he preserved it pure until our day? The universe could not continue a single hour except it be by the immanence of God, "upholding all things." So it was and is as to the Bible; the Almighty not only provided it but preserved it amid all the adverse human and Satanic agencies bent on vitiating or destroying it.

In all ages God has inspired men to do things, to say things, to write things. Out of these God has chosen to select certain writings and in a marvelous way, that we can see all down the ages, but cannot explain, he has preserved them for us in books called the Bible. These books come to us through many men, through two or more languages, possibly, and by the hand of scribes innumerable. God might have given us his revelation some other way. He might have spoken it from heaven, or written it on the skies. He did not use the means I should have taken nor that you would have employed. He did not even consult the higher critics. Possibly he made a mistake in this, for what wisdom he would have gained had he taken them into his cabinet!

It has been next to impossible, humanly speaking, for God to reveal himself to man perfectly. Language is not adequate,

words cannot express the thoughts of God to humanity. Translations fail often to give the real meaning of the original.

After providing us his Word, God turned it over into human hands for transmission to us. Here, again, we should have adopted other means. But God knew how to safe-guard it. If a sparrow, amid the storms and surrounded by rapacious enemies, never falls to the ground without the Creator's notice, would He permit the Bible to be impaired or in any way corrupted! We know positively that we have the books written by Paul, Luke, Isaiah and Moses as accurately transmitted as the most carefully preserved national documents. God has permitted the few trivial variations in order to stimulate investigation. He will correct all of them in his own good time, as he already has done in many instances. Example:

Our version from Jewish sources of Exodus 18:6 says, speaking of Jethro, "I, thy father-in-law Jethro, am come unto thee," but verse 7 says, "and Moses went out to meet his father-in-law." Here is a seeming contradiction. The Septuagint version shows that the Hebrew copyist had mistaken one letter. He used a letter meaning "I" when he should have taken another very similar character meaning "behold." So the 6th verse, correctly written and translated, would be some one saying to Moses, "Behold, thy father-in-law Jethro, is come to meet thee," and thus the seeming contradiction vanishes. Here is another:

2 Kings 8:26 says Ahaziah was 22 years old when he began to reign, but 2 Chron. 22:2 says he was 42 years old. This is the most apparent copyist error in the entire Bible. It looks like the writer of, or some copyist of 2 Chron. 22:2, had put down 42 when it should have been 22; for Ahaziah's father died too young to leave a son 42 years of age. I want to call attention to a modern contradiction, just as apparent as

that: All our histories give Feb. 22 as the birthday of George Washington, and that is the date we celebrate. But the old Washington family Bible has his birth recorded as taking place Feb. 11, 1732, and that is correct. So are the histories correct; both dates are correct. Look it up. If we had come across these contradictory dates, one in Chronicles and the other in Kings, we should have set them down along side the Ahaziah statements as "another Bible error."

Might it not be possible, if we knew all the facts, that the seeming mistake as to Ahaziah might also vanish? Let us examine it: The Hebrew of 2 Chron. 22:2 reads, "Ahaziah was the son of 42 years." He was a son of the wicked Athaliah who belonged to the kingdom of Israel of the house of Omri, and it was exactly 42 years since that house began to reign. No doubt the Judean penman took this way to say that Ahaziah belonged, not to Judah, but to Israel and, if so, the "error" vanishes.

Prof. Anstey, the greatest Old Testament authority in England, p. 174, says that every other seeming disagreement between the statements of Kings and Chronicles as to the reigns of their kings, vanishes just like the one described above, when we get all the facts.

It is nowhere said, or even hinted, that the copyists or translators of Scripture are inspired against mistakes, but we do know that the very greatest human vigilance has been exercised, and consequently errors are very few and trivial. When we discover an error, we can and must, unless we want to discredit God's Word, decide at once that it has crept into the Bible since the original document was written. To illustrate this I shall select the plainest error in the New Testament, and I shall prove to the satisfaction of any honest inquirer that this error was not in the book of Acts when it left Luke's hand.

Turn to Acts 7:16 where Stephen is made to say "That Abraham bought." But Gen. 33:18, 19 tells us Jacob, not Abraham, (unless he too had still earlier done so) purchased this ground. This statement in Acts is likely an error, trivial to be sure. How came it there? Did Stephen make a slip of the tongue or an error of memory? By his discourse, rehearsing so much Jewish history, we know he was a thorough student of the Old Testament. He had (Acts 6:10) confounded those whom he encountered. To whom was he making this address? To the most learned body of Hebrew scholars in Israel, among them being Gamaliel. Did Stephen expose his ignorance before these men and was not called down? Stephen never made that misstatement, he could not afford to do that. Who reported this address to Luke? Doubtless, it was Paul, another man familiar with the Hebrew scriptures (Acts 22:3). Did he report this historical error never correcting it? I do not believe that either Stephen or Paul made that error, or Luke in transcribing it. Luke would have no reason for changing what the others had sanctioned. But there is one other sentinel for this error to pass—far more vigilant than Stephen, Paul or Luke. The Holy Ghost was watching over Stephen who was "full of the Holy Spirit," brooding over Paul, and especially over Luke, the inspired penman. Did the Holy Spirit let that error pass, trivial as it is? One other agent stands between us and Stephen. That is the man who made a new copy from an older one. Shall we say that Stephen, Paul, Luke and the Holy Spirit all are guilty in order that we may shield the copyist who is nowhere said to be under the guidance of the Spirit? It is all very plain. It is one of the very rare and trivial errors. Some copyist wrote "Abraham" instead of "Jacob" when his eye was lifted from his copy.

Any friend of God or of God's Word will come to that

conclusion. Only an emissary of Satan or some one who has not sufficiently grounded himself in the Scripture would say that that error was in the copy of Acts that Luke wrote. So is it with every other such error in either the New or Old Testament.

In Luke's genealogical list, chapter 3, verse 36, occurs the name Cainan, but no such name is found in any Hebrew Old Testament list either in Genesis or Chronicles. Likely it was not in Luke's original writing, but the Septaugint, the version in use in Palestine then, has it and some copyist, noticing that, "corrected" his already correct copy by inserting the name Cainan or Kenan. This is, no doubt, the case as some ancient copies of Luke do not have this name. The Septuagint does not have the name Kenan in its list in Chronicles, only in Genesis. How came it there? Evidently some Greek copyist glanced at the name in the Adam list when he should have looked at the Shem list. Even the Samaritan Pentateuch does not have "Cainan" in the Shem genealogy.

There may be small errors of translation that cause us to almost discredit certain Bible statements which if correctly translated may be perfectly plain to us. Let me point to an instance of this kind which just now is receiving the attention of translators.

Take your Revised version and turn first to Num. 1:16. The word "thousands" has a mark referring you to the margin where it says this word might be translated "families" or "clans." Now turn to Judges 6:15 where the same Hebrew word is translated "family" and the margin gives "thousand" as another translation. Therefore this Hebrew word has two meanings. Suppose in the first chapter of Numbers we give it the translation "clans" instead of "thousands." So instead of 600,000 men fit for war, we have the men fit for war

from 600 clans. Num. 1:21 might be 46 clans, total 500 instead of 46,000 and so on through. We generally multiply 600,000 men, able for war, by four or five to get the entire number of Israelites who left Egypt, which gives two to three millions. We have all often wondered if there was not some mistake about this. If the translation means "clans" rather than "thousands" there may not have been above 60,000 or 80,000 men of war and only 300,000 or 400,000 of all Israel. Even if our present translation of this is an error, it is not a matter of much importance and will be corrected when God points the minds of scholars in that direction. There probably are a few translation or copyist errors like these in the Bible, but they are so few and so unimportant that it is scarcely worth my while even to mention them. God probably permitted these few inconsequential errors to occur to give faultfinders a chance to express themselves and be shown up later when the correction came, just as many a critic is made to apologize when exposed by archaeology.

How do I know God preserved for us the book of Genesis and the entire Bible? Because we have them; it's a miracle the way it all comes to us. How do you know God preserved to us the universe, the earth, man, reason? Because we have them, and it's a miracle, and no more so nor less so in the latter than in the former. I can believe the one as easily as I can believe the others and you can overthrow the one as easily as I can the others. Will you undertake it?

I accept the Bible as the word of God and you will gain immensely, in this life and the life to come, if you do the same. If you find a better thing to do, let me know, for I am telling you the best I know, and you owe it to me to tell me something better, if you know of it.

We are held responsible for the choices we make and the lives we live here. God has given us will-power and he places the material within our reach out of which we must build our characters for this life and our destiny in the hereafter. Our choice of or rejection of God's Word and its Christ has all to do in making up the life record which we leave behind to be read by others, and we shall carry the same record with us to the bar of God.

"We are writing a Gospel
A chapter each day,
By deeds that we do,
By words that we say.
Men read what we write,
Whether faithless or true.
Friend: What is the Gospel
According to you?"

CHAPTER XXIX.

GOD, THE CREATOR AND PRESERVER, UNHINDERED.

There is a new and unwholesome doctrine extant these days, to the effect that God has his hands tied, so far as things go now. God may have exerted himself "in the beginning" when he created the heavens and the earth, but since then, as a certain writer says, "mankind is given over to the tender mercies of a mechanical universe the wheels of whose machinery are left to move on without any immediate Divine direction." I want to point out the utter foolishness of all this. I do not believe in the modern idea of a scientific God who has turned everything over to "natural laws," whatever that may mean. I know that life, as we see it every day, does not work that way. I am an agent, free to act, within certain limitations; God is an agent, free to act without limitations, humanly speaking.

There is a law of nature, but I can interfere with it and so can you and both of us do so, day after day. Can God do so? Why not? Have I more privileges than God Almighty? Genesis teaches that God was constantly active, driving man out of Eden, punishing Cain, translating Enoch, miraculously saving Noah, hearing and answering Abraham's prayer as to Sodom and Lot, sending Joseph as a slave to Egypt and thus preserving his chosen people Israel. If God did not do these things then Genesis is false. If he did these things, he can now answer prayer and perform miracles. For God to hear and answer prayer and perform a miracle is as easy for Him in his realm as for me to act in my sphere or you in yours, and both of us are constantly found doing so. I see a fruit tree on which is unripe fruit. Nature has not finished her work. The fruit is not yet ready to drop, but I inter-

fere. I pluck the unripe fruit. Can God do that; send his wind-storm or send me or you or cause the insect to make the fruit drop? If I am free to pluck that fruit, certainly God is. Suppose some human being is in dire distress and he prays you to come to his rescue and you do so; that is nothing uncommon. But suppose no human aid can be had and the same one in dire distress prays God for succor, can he help him? If not, why not? If you rescue this needy one it is not a miracle; if God does so, we call it a miracle; but it is a thousand times easier for God to do that than for you, for his ability to act is far beyond yours. Can God answer prayer? If not, why not? Who has tied God's hands that he cannot perform little deeds or mighty deeds? "The fool hath said in his heart there is no God" and another fool has said, "Yes, there is a God but he cannot answer prayer. He can not do things unless natural law permits him."

The critic and materialist are determined to get rid of the miraculous and supernatural in the Bible, but they cannot get rid of the supernatural in nature. There is one place at least where they all have to admit God, that is where dead matter took on life.

Certainly no one is so foolish as to believe that the universe and all life on the earth evolved of its own accord. Darwin did not believe that, and Prof. Alfred Wallace, one of the most enthusiastic of Darwin's pupils, is quoted as saying, "Neither the probability of such an origin, nor even the possibility has been supported by anything which can be called scientific facts or logical reasoning."

Some people tell us God made the world and then folded his hands; but not so. He is a free agent and must act as occasion arises, humanly speaking, and as God's Word tells us, or man, another agent, would upturn and overturn God's pur-

poses. Then, too, there is the Devil who never sleeps, judging by results; what havoc he would do if God's hands are tied. It is not so.

God takes account of the free agency of both man and Satan and changes his plans to adapt them to what man or Satan has done. Read 1 Ks. 21:29; 2 Ks. 20:1, 5. There are scores of like instances where God adapts his acts to fit into changed conditions brought about by man or Satan.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

God has ordained prayer and in answer to it he does things that he otherwise would not do. He does this every day because he is free to act as occasion arises and none can hinder. Two examples:

She was the only child of devout Christian parents. Like little Samuel of old she had been dedicated to God in prayer and like him she had given her heart to God and pledged her services to him. He calls her to go to the foreign field as a missionary. The hearts of her parents are torn with anguish to have her go so far away amid dangers. They pray. God gives the assurance of her call and of his guidance. They submit and amid tears and prayers she departs. With God's blessing she labors seven long and successful years. She is granted leave to return to her native land. She hurries from the Orient to Rome and by rail and water to England. O, how she prays that God will spare her to see again that dear mother and father who at home can scarcely await her return. They have long ago learned to put perfect trust in God and they ask him to build a wall of protection around her and to spare her; but every prayer ends with: "Not our will but thine be done." Will God who created an universe and gave

life to the tiniest insect, hear and answer these prayers? Possibly not just as this young woman or as these parents may desire; he may not even permit them to see each other on earth, but, if not, he will do infinitely better. That is genuine prayer. A great ocean liner is waiting. The hour is set and the cab brings the young woman to the pier. She fails to see her baggage. The drayman has forgotten it, and it is now too late. She must wait for a later steamer. She is sorely disappointed. Has God forgotten, that he would let so trifling a thing hinder? The great Titanic swings away, and goes down in the Atlantic! This story is based on fact, and this daughter and these parents believe in prayer; do you?

On an ocean vessel several passengers were gathered singing sacred songs. After one song, a passenger remarked how that song revived sacred memories. He related how, as a Confederate soldier boy on a great battlefield, he was a sentry in a very dangerous place, and how with thoughts of home and mother, his eyes filled with tears. Then with a prayer on his lips, and to forget his loneliness and keep up courage, he hummed the song they had just sung: "Jesus, lover of my soul." Another passenger who seemed very much interested spoke. He related how on that same battlefield on that night he, with a party of Union scouts, saw a lone Confederate sentry and leveled their guns to fire when they heard him quietly sing: "Cover my defensless head with the shadow of thy wing." Then came the order: "Boys, lower your rifles." These two old veterans believe in prayer; do you?

We are told that God made the world but he could not make a Bible or superintend its making. God had to be around in world making or everything would have gone to smash, why not in Bible making and why not in character building when man submits himself to God?

That God is constantly at work in nature doing things that are unaccountable, under any law we know, is being shown conclusively every day.

We are told some remarkable things by Dr. Franz Boas, of Columbia University, as to changes in the anatomy of immigrants after arriving in America. From a certain region in Europe come dolichocephalic, or long headed parents and children. After being here a few years, more children are born, but their heads are not so long as that of the other children born in Europe, and by the time the second or third generations are produced the heads of the descendants, still of unmixed blood, are almost like Americans. So it works with the brachycephalic, or broad headed people, from another section of Europe. How comes this which of itself knocks modern evolution higher than a kite? It cannot be explained by "natural selection," "survival of the fittest" or "development." It is one feature of God at work. A new species comes suddenly into being, as the geological stratas show. It comes by no known law. What is it? It is God doing things, call it by what name you may.

An Iowa farmer goes into his cornfield and finds a new variety of corn. The grower had nothing whatever to do with it. It was as much a surprise to him as to anyone else. Whence came it? It was God at work.

And so God creates here, he interferes there, he overthrows in one place and he builds up in another. "He heareth the ravens when they cry." "Not a sparrow falls to the ground without his notice." "The very hairs of your head are numbered." That is the conception of God we get from God's Word and it is the conception we get of God from nature, and it is perfectly satisfactory to me. Would you have it otherwise? Do you think the scientist has succeeded in ty-

ing God's hands? It does not appear so to me. I believe in the God of Genesis, do you? I believe he hears and answers prayers and performs miracles, do you?

A writer in the *Sunday School Times* puts it this way: "Did God create matter and endow it with wonderful properties of evolution whereby the most wonderful and complicated creatures could evolve, he remaining only a spectator through the eons? To me, this would be harder to believe than all the miracles of Holy Writ. What then do I believe? I believe that in all this universe there is no power, or force, or efficiency but the power of God. By the conscious and continuous putting forth of his power the flower blooms, the apple falls, the worlds move, my heart beats. Did he forget for one moment, what, oh, what, would happen! From the beginning he has done all things and is doing all things. A 'natural law' only describes the manner in which he does things. In the beginning he knew the best way and continues to do things in the best way, hence the 'uniformity of nature,' the persistence, the consistency. I say continues to do things in the best way, which is a way of perfectly uniform, action, until, mark the word, an occasion arises when, in his judgment, with some *sufficient* end in view, he decides to do something in a different way. Then Peter walks upon the water, a miracle. Hence it is literally true that not a sparrow 'shall fall upon the ground without your Father.' That God has graciously conferred upon certain of his creatures freedom of will and limited, circumscribed power to act, does not conflict with the above. It is his way. In him (not in nature) we live and move and have our being. By him all things consist (hold together). Hence I now have no trouble with the

miracles, nor with answers to prayer, nor with the resurrection."

"Back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill is the wheat and the shower
And the sun, and the Father's will."

CHAPTER XXX.

ORIGIN OF THE CREATION AND DELUGE STORIES.

A few years ago they had to tie sand bags to the feet of the higher critics to keep them on the ground, when the Creation and Deluge tablets were found in Assyria in the ruins of Ashurbanipal's library. This Assyrian king reigned about 650 B. C. and wrote or copied many historical and religious narratives on clay tablets which, after being dried or baked, were placed in a library much as we do books.

The Creation story occupies a thousand lines, chiefly telling exaggerated mythological tales of how the god Marduk had slain the primeval goddess of darkness Tiamat and how he made the heavens and the earth out of her carcass. Woven into such unbelievable fancies as this are a few things that resemble the creation story in Genesis.

The Deluge story much more resembles the Noah account as to there having been a great flood. A ship was built and one family saved and the ship landed on a mountain north of Babylon. But like the Creation epic, this one contains exceedingly crude polytheistic accounts of how the gods tried to out-do one another, how they cowered like dogs fighting over a bone, and swarmed like flies around a molasses barrel, at their sacrifices. These stories depict heathenish beliefs and practices as deplorable as that of the savages in the heart of Africa today.

I wish all my readers could see the Deluge story and the Creation story as they are translated from these ancient tablets in such a book as Clay's *Light on the Old Testament from Babel.* These Babylonian stories are so crude, so preposterous, so full of unbelievable mythology; in no way whatever to be compared with the noble and inspiring stories of Genesis.

Why do these critics tell us that these miserable Babylonian stories are the bases of the accounts in Genesis of Creation and of the Flood? If these accounts are copied, the one from the other, why not have said the Babylonian copies are inferior degenerated accounts borrowed from the Bible or from the patriarchs, or from tradition reaching back to the times when these things, the Creation and the Flood, were actualities? That would never do, for what these critics want is not to discover the truth but to discredit Genesis. They are never found to give an opinion that seems to uphold anything in Genesis or that approves the idea that there was a Creation or a Flood, and to say that Babylon got her ideas of these things from the source of Genesis would imply both.

The critics tell us that Abraham is a myth and his entire life is a fabrication, and yet, because the Bible says he came originally from Ur of the Chaldees, therefore he carried the Creation and Flood incidents with him. How a fabulous character could carry mythological accounts in his pocket or in his head is past belief, but that Abraham handed down to Moses these Chaldean stories is what the higher critics declare. They are evolutionists and their theory is that Abraham knew of these Babylonian stories, carried them to Canaan with him, improved on them and that they finally evolved into the Genesis stories as we have them, and yet Abraham is a myth! Bah!

It is not to be wondered at that Babylon had her Creation story since there are but few people who do not have traditions of the same thing, and as for the Flood there is scarcely a race of men, either civilized or barbarous, but has Flood traditions. The Phoenicians, Egyptians, Chinese and nearly every tribe of American Indians had such a tradition, and just here I want to remark that the universal belief among

mankind as to the Creation and the Flood amounts to almost positive proof that Genesis tells us of actualities. Why say Moses got his stories from Babylon if all countries have beliefs of a similar nature? Did all mankind borrow from Babylon?

Is there no way to prove whether Moses did or did not copy from Babylon? Yes, indeed, and the proof is conclusive that the critics as usual manufactured their statement out of whole cloth and that there is no truth whatever in what they tell us.

The Babylonian Creation story, as I have said, tells of a contest between Marduk and Tiamat, but this god Marduk was introduced into Babylon by Hammurabi's dynasty and he was the Amraphel mentioned in Genesis 14:1 in the days of Abraham and the story is thus less ancient than Abraham and could not have been carried by him into Canaan. Thus the bottom falls out of the entire critical hypothesis, and that is not all. This Babylonian story was written on these tablets in the days of Ashurbanipal, nearly eight hundred years after Moses, and the strong probability is that Moses had the Genesis account hundreds of years before Exilic Babylon had hers. Almost the same thing is true of the Deluge story. It is now known that this story as these tablets have it came into Babylon from Amurru, an ancient home of the Semites, and that until they carried it there the Sumerians, the ancient inhabitants of Babylon, had no such story except as the Mexicans, the Chinese and the Esquimaux have it.

The "Creation Story," as found on these Babylonian tablets, was about this:

Originally, everything was disorder everywhere, and only two beings existed—Apsu and his wife Tiamat, terrible mythological creatures. They represented water and chaos. They

created Lakhmu and Lakhamu who hatched a brood of demons. Apsu and Tiamat, unluckily for them, created another pair, Anshar and his wife Kishar. These wanted to bring order out of chaos and they were the parents of the triune gods, Ea, Bel and Anu, and a host of other gods, among them Marduk. Then war began between the gods who wanted to have order in the universe, and Apsu and Tiamat, who wanted chaos to reign forever. But the gods were all afraid of these two monsters. At last Marduk made the attack and easily subdued Apsu but a terrible conflict ensued with Tiamat. Marduk slew her, cut her in twain and made the heavens and the earth out of her body. Now, let me honestly ask, *how much is that like Genesis?*

The Babylonian "Flood Story" is as follows:

Gilgamesh, believed to be another name for Nimrod (Boscawen, p. 122), was a great warrior and hunter. He lived at Marad and made war on the city of Erech which he conquered and made his city. The people of that city cursed him with an incurable disease and he wandered to the mountains (probably Armenia) to consult the Babylonian Noah (called Napishtim, sometimes Xisuthros). The latter told Gilgamesh all about a flood which in some respects resembles the Bible Flood story. Xisuthros told Gilgamesh that he built a ship to escape destruction from a flood which came to destroy wicked men. After the flood, the ship landed north of Babylon in the mountains and afterwards some of those who were saved returned to the former cities of Babylon and recovered the ancient records, covered up under the debris from the flood. The story abounds in unbelievable tales and in many things is very much like similar flood stories from people all over the globe.

The fact that these people have a creation and flood story

is a great and overwhelming proof that the Bible narratives are descriptions of things that actually occurred. The Babylonians were descendants of the Bible Noah, and their stories are derived from the original facts which Noah, Shem, Heber, Abraham, Jacob and Joseph handed down to Moses.

The Babylonian Creation and Deluge stories were first written about or after 1900 B. C., and the copies we get were made by Ashurbanipal about 650 B. C. There are found farther back, even than Hammurabi's time, hints of these stories in Sumerian cuneiform upon which he based his epics.

No, there is no ground whatever for saying that Moses borrowed his account of Creation and the Deluge from ancient Babylon for his accounts are the older and theirs were borrowed. We who accept the Genesis account of these great events need lose no sleep, for the higher critics are now hiding behind the sand bags.

CHAPTER XXXI.

THE BIG STORIES OF GENESIS AND OTHER BIBLE BOOKS.

Now come forward two critics on the book of Genesis, one a really conscientious individual and the other a scientific critic, without a conscience, both telling us they cannot believe some of those big stories found in the book of Genesis: That rib story, for instance, and the unlikely account of Eden and the fall of man; that Methuselah lived 969 years; that a flood reached to the hilltops and only one family of all humanity survived; that it rained fire and brimstone from heaven on Sodom and Gomorrah! And, to cap the climax, these skeptics cannot refrain from reminding us of Jonah and the whale, even though that is not found in Genesis! Well, yes, these are strange accounts and the skeptic may draw the line on them, but I want to gently remind him that he believes some stories a good deal bigger every day in the week, the scientific skeptic especially.

Genesis says Eve was made from a rib taken from Adam. The creation of sex is likely a secret so profound that the Creator could not make us understand it if He tried, so gives us only this picture of it. If the scientist can explain the origin of sex, female from male or vice versa, any plainer than Genesis, let him step forth. But while he is getting ready, let me tell him a rib story that he probably swallows bone and all:

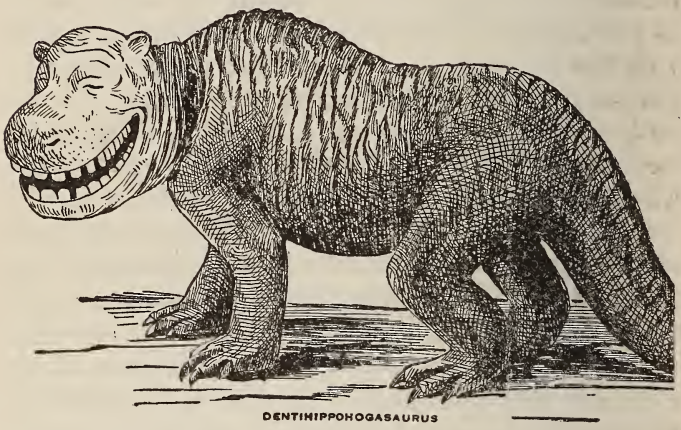
The nebular hypothesis teaches that once upon a time there was a great, hot, nebulous sun, but no earth. But behold, like the rib from Adam, there rolls off from the sun, the earth, and strange to say, with all the mighty attractive power of the sun, the earth never returns to its bosom. That is an awful big story. Do you believe it? Certainly, no trouble about believing that!

Genesis says there was a flood that reached to the top of the hills and destroyed mankind except one family, miraculously saved. You cannot possibly believe that! Oh, no. Geology tells us that once, "quite recently," water covered all England and Scotland hundreds of feet deep, Central Asia was depressed 2,000 feet, the ocean covered all central Europe. In fact geology tells us that almost if not all the inhabitable earth was submerged in water. Pick up any geology and it will tell you this. Do you believe it? Certainly, you are set down as an ignoramus, if you do not believe it. But when the Bible tells you the same story, thousands of years before the geologists found it out, you cannot believe that!

Genesis says God rained fire and brimstone out of heaven and destroyed certain cities in the plain of the Dead Sea. The geological formations there look like some convulsions of nature had occurred. If so, who did it, if it was not God? A dozen years ago a similar occurrence, the eruption of Mt. Pelee, destroyed every human being in St. Pierre on the island of Martinique. Do you believe these stories? One is just as reasonable as the other. In one case the veil was drawn back showing the agency that did the work, that is all.

Genesis says man lived nearly one thousand years in the early days. That sounds so big you cannot believe it! Science tells us that in the geologic ages weeds grew as tall as trees, reptiles big as elephants flew with wings like birds, and great monsters 800 feet long with teeth like a crosscut saw walked up and down over the earth. Do you believe that? Why, these higher critics and missing link people like nothing better than to read page after page about pterodactyls, ichthyosaurs, xiphodons, archaeopteryx and labyrinthodonts, with feet like wash tubs and eyes like the searchlights on a dreadnaught. Evolutionists will sit by the hour looking at the pic-

tures of these monsters—some of them large enough to swallow a barn! Believe it? Cannot help but believe it! But if the Bible tells that a whale swallowed Jonah—that couldn't be—there never was a fish large enough to swallow a man!



DENTIHIPPOHOGASAURUS

A comet, with a tail a million miles long, comes into view. It travels at a rate of speed almost beyond computation. It sweeps around the sun in a short curve almost touching the sun, but it gets by and for a hundred years it travels away out beyond our solar system, almost getting away from the power of the sun, but it does not. They tell us this big comet is made of material lighter than smoke. Do you believe all this? It's a more unlikely story than any in Genesis, but we all believe it!

The geological evolutionist will place in his text-book pictures of the feet of the Eocene orohippus, the Miocene mesohippus and the Pliocene protohippus. He tells us, in all can-

dor, that these are the variously toed links connecting the modern horse with the eohippus, of early Eocene times, a little animal, about like a woodchuck. Do you believe that animal was more nearly related to the horse than is the bullfrog? Why I have actually seen the most skeptical Biblical wiseacre swallow that hippus story with the greatest relish. Did you ever stop to think that this eohippus' mother was actually fifty million years old when her first orohippus colt was born! That is, there are gaps of millions of years between some of these hippus links, as these evolutionists measure time for the rest of us. I am glad the book of Genesis has never asked us to believe such a monstrous story. But some people who swallow this fifty million year old woodchuck mother eohippus story, hoofs and all, are quite sure Sarah was not the mother of Isaac when she was 87 years of age! Oh no, they are altogether too conscientious!! Bah!!!

Who believes Goliath was over 9 feet tall, which he would be if the cubit was about 18 inches, and all because the account of this giant is in the Bible! Prof. Topinard's *Elements of Anthropology* tells us of a giant Finn 9 feet 5 inches tall. Ridpath says William I of Germany had an entire regiment that averaged 8 feet tall, the tallest being 9 feet. The *Enc. Bri.*, vol. 11, p. 926, says, "Machnaw, a Russian, born at Karkow, was exhibited in London in his 23rd year in 1905. He then stood 9 feet, 3 inches, and weighed 360 pounds. From his wrist to the top of his second finger measured 3 feet." The skeptic never hesitates to accept as true such accounts if they are found in the *Britannica!*

We are told that our hearts are engines that drive the blood through the arteries to the extremities and that it returns through the veins, and day and night, without a single moment's rest, the heart keeps this up sixty, eighty, sometimes over a hun-

dred years. Do you believe it? We all believe that, but Genesis has no story half so unbelievable.

Geologists tell us that but yesterday, geologically speaking, the glacial ice-cap, more than a mile high, covered much of North America down to central Ohio. The ice was so heavy it bent the crust of the earth down more than a thousand feet, in some places in America. Do you believe it? Yes, but what if Genesis had said that?

W. J. Bryan says, there is nothing in Biblical miracles half so wonderful as the fact that a red cow will eat green grass, give white milk which will churn into yellow butter—and yet we believe it!

Some scholarly people are altogether too wise to believe that only one family escaped the Deluge. Yes, that fable is too far-fetched for the scientific guy! But he has no difficulty in believing and teaching that of all the anthropoid apes only one escaped dying in obscurity. Only one (not a whole family) survived to start a new race! Why, the latter story is perfectly natural!

That fabulous narrative in Exodus telling that the Children of Israel heard God's voice from the top of Sinai; too uncanny and too unnatural! Suppose Moses had said he talked by wireless from Sinai to Jerusalem, how the musty critics of the past would have exploded the idea! Now the governor of Ohio talks to the governor of California simply through the air. Which is the more unreasonable until we know how it is done?

Ridgway, the Sunday School writer, says, "Whenever you find a citizen who cannot believe the Bible, you will see a man whose tin box at the bank is full of 'wildcat' stocks. He believes any old thing the promoter tells him, with no evidence whatever. You can talk gold mine shares, oil land or per-

petual motion patent to him, and if your tongue is oily enough, he bites, buys and gets bitten. But treasures in heaven; Oh, he's no sucker!"

I have found out a long time ago that it is the man or woman who gags at the Genesis stories who is the first to gulp down the most ridiculous eohippus, gill slit or embryo tail theory that comes down the pike!

Oh, I guess you are mistaken about drawing the line on big stories! There is not one story in Genesis but any Bible critic would believe if he found it beneath some rubbish pile in Babylon. It is not the size of the stories that keeps anybody from believing Genesis, but I begin to suspect the Devil has something to do with it.

CHAPTER XXXII.

THE BIBLE ON TRIAL.

The atheist, the critic and the faultfinder have summoned all the world, historic and scientific, to testify against the Bible and against Genesis in particular. No one of all these witnesses could possibly stand the test that Genesis is expected to undergo. If it be shown that the history written by Manetho is full of errors, that does not incapacitate it. The critic will keep right on quoting from it. If they find an inscription written by Nabonidus they immediately accept it and when later it is shown that that author wrote some things that had not even the semblance of truth, that does not disqualify him from being a competent witness against the Bible. If some tablets of baked clay be found telling something about creation or a flood, these are immediately accepted as the source from which the Genesis accounts are taken, and when it is shown that these cuneiform writings are very crude and unlikely, as compared with that written by Moses, that only adds to the certainty that they were the source that Genesis drew from. If Ingersoll had lectured on the "Mistakes of Moses," one of them being that Moses did not live at a time when men could write, and when later the Tel el-Amarna letters found in Egypt proved that a general correspondence was being kept up between Egypt and Palestine using Babylonian script before and after Moses' time, that does not disqualify Robert Ingersoll from being quoted as a witness.

So they quote Berosus, Eusebius, Josephus, Africanus, Dean Swift, Munchausen, Captain Cook or even some musty jaw bone, thigh bone or a couple of old teeth as sufficient, any one of them, alone, to overthrow Genesis. No difference how

conclusively these may have been discredited, they are still to be taken. But suppose one measly little error is thought to have been found in the Bible, immediately these skeptics announce to the world that Genesis has been overthrown. How ridiculous!

I never could understand why Genesis, together with all the history and science in it, is to be considered false until proven true, while every other history, inscription, cave find or scientifc hypothesis is to be considered true until proven false. Even then these are to be preferred to the truthful and many times fully authenticated statements of Genesis. When I had observed this abominable treatment meted out by these men to the Bible, and especially to Genesis, I had concluded that it was from the Devil, but on second thought I doubt whether his Satanic Majesty is so contemptibly mean. He certainly has a wee little bit of the sense of fairness, but these enemies of the Bible do not have.

Yes, Genesis is on trial and each and every witness against it has failed at some point, but the Bible, that all these have been summoned to overthrow, has stood the cross fire of criticism for ages and its friends challenge the world to point to one real error, other than a mistranslation or mistake of some copyist. If after all these years a mistake has been found, what is it? Let these "scientists," "evolutionists" and "higher critics" point it out. Do not all hold up your hands at once, ye brood of hypocrites, slanderers and consummate liars!

CHAPTER XXXIII.

THE BIBLE VICTORIOUS OVER ALL OPPOSITION.

I believe Genesis and the entire Bible because it has sustained itself; because in each and every controverted Bible statement where proof can be had, the Bible is always upheld. Prof. Kyle, the archaeologist, p. 169, says, of the destructive critics, "No one can point to a single definite particular of achaeological evidence by which any one of their reconstructive theories has been positively corroborated or sustained." He also says in substance on pages 109 and 110: "No attack on the historicity of the Bible has been sustained." Again on p. 51 that author says: "Even the works of ancient geographers are sometimes found incorrect beyond dispute; there is nothing in ancient history so completely confirmed and so universally accepted as the trustworthiness of the geographical and topographical indications of Scripture. Urquhart's *Archaeology*, p. 52, says: "There is today a higher appreciation of the antiquity, veracity and historic value of the Bible than was found in any previous time since the march of modern science began."

It is a very remarkable fact that the three most notable events narrated in Genesis: Creation, the Flood and the Tower of Babel, have been almost conclusively proven by tradition, and the latter two by history as well. Almost every people have some notion about Creation, an original pair or some like tradition. This of itself is very nearly sufficient to prove that all these point back to a real event, and only differ as time would cause us to expect. Even more universal is the belief in a Flood. This is partly to be accounted for by the fact that the Deluge is more recent. Hastings' Bible Dic-

tionary gives the following countries, the early inhabitants of which, all had traditions of the Flood: Babylon, Phoenicia, Persia, China, India, Fiji Islands, Thibet, South Africa, Borneo, Malay Peninsula, and many tribes of American Indians from the Esquimaux, Algonquins, etc., in the north to the Aztecs, Peruvians, etc., in the south. In fact, almost every primitive people knew of the Flood.

The historian Boscawen relates the finding of a clay tablet in Babylon which gives a list of the very earliest petty rulers of that region and the inscription adds: "These reigned after the Deluge." Those critics who accept every old inscription as good evidence should certainly admit that this is almost a positive proof of Noah's Flood, for it comes from the very regions and at a date but little after that Flood. In fact the Flood is almost as firmly established historically as the battles of Waterloo or Bunker Hill for it has confirmatory geological evidence that the battles mentioned do not have.

The Tower of Babel incident is now fully accepted as a real historical fact. An inscription from Nebuchadnezzar says he built Birs Nimrud on the ruins of the Tower of Babel. A dozen travelers and historians have visited it since the ruins have the second time been dug up and it answers the Bible description exactly and many facts are brought out in addition to those given in the Bible. There are traces of some agency like lightning striking it and its foundation is riven in twain. Critics formerly said the Genesis statements about Creation, the Flood and Babel were all base fabrications, but later, when all these inscriptions were found, they had to change base and say that Moses copied it all from the Babylonians.

These three leading events are only a beginning of the large and constantly increasing number of Bible statements that have been verified by history or archaeology. Until re-

cently nearly every Bible historical incident, from and including Daniel's time back to Creation, was disputed by atheists. Not so now. Daniel and Nehemiah have been corroborated, so have the other Old Testament books clear back to Genesis, including those two remarkable historical chapters, Gen. 10 and 14. Let me, as briefly as possible, name a few Bible narrations that have been controverted in the past but are now considered established:

It was formerly claimed that Daniel's history was all fabricated and critics mentioned, among others, these three things in Daniel that were false: That there was no such king as Belshazzar, that the Aramaic in which his book was partly written was not in use in his day and that the musical instruments mentioned in the 3rd chapter were not yet invented; therefore Daniel did not write the book of Daniel but some later person forged it. Now we have an inscription written by Belshazzar's father giving the former's name, we have the "Jeb" letters of that very time found in Egypt using the same Aramaic that Daniel used and it is now proven that those musical instruments were in use long before that time. Other objections to Daniel have disappeared like these.

Skeptics pointed to 2 Kings 19:35 as nothing but a prevarication. It was unreasonable that Sennacherib's army, 180,000 men, would perish in one night. What is known as the Nebbi-Yunus tablet inscription found in Assyria says a storm destroyed Sennacherib's army on this very occasion. Budge's Egyptian history also states the same thing. Prof. James Black in the *National Geographic Magazine* for Feb., 1916, says, "The disaster which happened to Sennacherib's army perfectly accurately recorded in Scripture, took place not near Jerusalem, but down on the frontier of Egypt."

Exodus 1:11 says Israel built storehouses and the critics

said such a thing was not done. The explorer Naville in 1883 found these storehouses in that part of Egypt inhabited by the Israelites.

Genesis relates many things of the Hittites. The skeptics said no such people or nation ever lived. Explorers have dug up great cities belonging to this strange people and very many inscriptions in hieroglyphics that cannot yet be read. It is now known that the Hittites were as powerful as Egypt at one time.

All the older critics said Moses could not have written his code of laws for there were no such laws anywhere in his day, and now you can get a book with a full code of laws written by Hammurabi, 400 years before Moses, and the critics have the gall to turn round and say that Moses copied his from Hammurabi.

Genesis 10:22 said the Elamites were Semites but history seemed to say that they were Kassites, that is descendants of Ham. But French explorers have dug deeper at Susa, the capital of Elam, and found that the Semites lived there before the Hamites came.

Joseph tells of the corn famine in Egypt. The skeptics laughed at it. The historian Brugsch mentions an inscription found at El Kab, Egypt, of Joseph's time, which reads: "I was watchful at the time of sowing. And now when a famine arose, lasting many years, I issued out corn to the city each year of famine." In this connection I want to call attention to the fact that Joseph's purchasing the lands of the people of Egypt for the Pharaohs (Gen. 47:20) is proven, since before that time the monuments show that the nobles owned the land and afterward that the Pharaohs were the owners.

Skeptics said the Edomites, mentioned by Moses in the Wilderness, had not yet originated, but now an Egyptian papy-

rus is found containing a request from the Edomites, as far back as Moses, to pasture their flocks in Egypt.

One of the ten Egyptian plagues was the turning of the waters of the Nile into blood. The skeptics said, "What a lie!" Maspero, the great Egyptian historian, on p. 23 of *The Dawn of Civilization*, says that from some unknown cause, either the growth of very small plants or animals, the waters of the Nile occasionally turn red as blood and become unfit for use. God may have merely timed one of those natural occurrences for Moses' use as the contractor would time the deliverance of a car of slate to suit the needs of the slater. It was a miracle because it came at a predicted time, but God may have done the same thing a dozen times in a natural way both before and after the time of Moses.

In several cases where Bible dates and Egyptian or Assyrian dates seemed to conflict, the critics said at once the Bible date was wrong, but quite soon an Assyrian or Egyptian date was found substantiating the Bible. I shall mention one such example: Shishak (I Kings 14:25) invaded Judah in 970 B. C. by the Bible but Assyrian inscriptions made it 926. The Bible, the critics said, could not possibly be correct. But Egyptian history showed Shishak became king not far from 990 and that this invasion was about 20 years later, or the date given in the Bible.

Prof. Ira Price in his *The Monuments and the Old Testament* relates the many events from Abraham to Malachi that are attested by records dug up in Mesopotamia, events which a few years ago the skeptic referred to with a sneer as being only so many myths or unsupported yarns. Prof. Price says the historical character of the 14th chapter of Genesis is indisputable. Shishak's war on Rehoboam is proven by the portraits of the captives inscribed in Egypt. The Moabite

Stone tells us Mesha (2 Ks. 3:4) was no less a king than portrayed. The records of Shalmaneser of Assyria bear testimony to the existence of Ahah, Benhadad, Hazael, and Jehu. Tiglath-pileser mentions Azariah, Ahaz, Menahem, Pekah, Hoshea, and Resin. Sargon describes the capture of Samaria and Ashdod. Sennacherib relates his campaign against Hezekiah whom he mentions by name, and the seige of Lachish is pictured on his walls. Esarhaddon and Ashurbanipal both tell of Manasseh of Judah. The overthrow of Nineveh is attested by Nabonidus. Nebuchadnezzar's campaigns are recorded and Belshazzar is shown to be co-regent with Nabonidus. The palace at Susa is found to correspond with the book of Esther in every respect. If the Bible critics of seventy-five years ago could come to life, with what shamed faces would they read how archaeology has proven them all false prophets. Another fifty years will add the whole tribe of critics to the Ananias class.

The 14th chapter of Genesis tells us how four strange kings from the East made war on five kings living on the east of Palestine and captured Lot and his family, and how Abraham and certain allies pursued after the victorious armies and rescued Lot. Even fifty or less years ago this chapter detailed events so far back of anything that profane history could tell us, that skeptics declared the whole story was a base fabrication. They said there never were such kings from the East, or Babylon, as those mentioned in this chapter of Genesis. The higher critics all jumped on this chapter and the skeptics, atheists and agnostics joined in the howl. But their clamor has ceased because archaeology has come to the rescue of Genesis and every one of the four kings from the East is now an established character, one of them, Amraphel, the great Hammurabi, who afterward became a king of the first Babylonian dynasty and

wrote his celebrated code of laws. Even the name Abraham has been found on the inscriptions in Hammurabi's time, barely possibly, the Abraham of the Bible.

No sooner had the inscriptions proven that Amraphel was a historic personage than the critics pointed to the fact that Hammurabi belonged to the 1st dynasty of Babylon which, counting the 1st, 2nd and 3rd dynasties as following each other, would make Hammurabi more than 300 years earlier than Abraham, and thus after all "Genesis is caught in a falsehood." Behold, again came a later cuneiform inscription proving that the first and second dynasties were both reigning at the same time, over different cities of Babylon, and the date of Hammurabi, or Amraphel, was thus brought exactly to Abraham's time. This is indeed a great, great victory for Genesis.

I want now to quote from one of the very latest and ablest of higher critical books written in 1910 by Dr. John Skinner, Professor in Westminister College, Cambridge, England, on p. 273 of his *Genesis*: "It is quite clear the names (in 14th chapter) are not invented; and it is highly probable that they are those of contemporary kings who actually reigned over the countries assigned to them in the chapter," and on p. 257 he says: "The four names are undoubtedly historical." Dr. Skinner also on p. XIX of his Introduction says the old date for Hammurabi must be changed to agree with Abraham's time. It took a lot of grace for Dr. Skinner to admit all this in the face of the former statements of dozens of his higher critical brothers.

The late Dr. Adolph Saphir began one of his lectures on the Bible by reminding his audience of the following fundamental facts:

1. There is a Book which is different from all other books—

the writings of Moses and the prophets, evangelists, and apostles, commonly called the Bible.

2. There is a Nation different from all other nations, a peculiar people with a history wonderful from its beginning hitherto—the Jews, or the descendants of Abraham, Isaac, and Jacob.

3. There is a Land different from all other lands, "Palestine," "The Holy Land," as it is sometimes emphatically called in the Bible to distinguish it from all other lands,—the cradle of God's self-revelation, and the center of God's government dealings with all the nations of the earth.

4. There is a Man different from all other men, the Man Christ Jesus—Son of the Virgin Mary, of the seed of Abraham, the King of the Jews, and Light of the Gentiles, the Lord from heaven, and the Son of the Most High, blessed forever.

Prof. Kyle, p. 295, says, "So we have come to love and trust the Bible more than ever, because convinced that it is morally impossible for it to have dealt so loosely with facts and never get caught at it by the archaeologist."

Prof. Clay in *Amurru*, p. 85, says, "The inscriptions and archaeological finds of contemporaneous peoples have corroborated in a remarkable manner the early history in the Old Testament of the nations of antiquity, while at the same time they have restored the historical background and an atmosphere for the patriarchal period, so that even a scientist can feel that the old Book has preserved not only trustworthy traditions to be used in the reconstructions of the history of that period, but also the knowledge of veritable personages in the patriarchs. Nothing has been produced to show that they are not historical."

Hoskins, p. 77, says, "Every now and then some discovery

is made that in unskilful hands seems destined to overthrow Biblical data, but it can be confidently maintained that all modern research has tended and is tending toward a confirmation of Bible dates and facts."

The following testimony to Bible truth, from Johns' *Ancient Assyria*, p. 4, is especially valuable because taken from a secular history whose author is a recognized authority: "The historical books of the Old Testament make a very solid contribution to the history of the relations of the peoples of Israel and Judah with Assyria. Menahem's tribute, the captivity of the Northern Israelites, the support given to Ahas by Tiglathpileser, the capture of Damascus, Hosea's subjection to Shalmaneser, the fall of Samaria, the deportation of Israel to Halah and Habor, Sennacherib's invasion of Judah, the seige of Jerusalem, the murder of Sennacherib by his sons, Assyria's trade with Tyre, the colonization of Palestine under Esarhaddon, and a crowd of other references or allusions receive substantiation and elucidation from the Assyrian monuments."

Then there is that wonderful 10th chapter of Genesis going back to the Flood and naming the nations of that day. Was Moses guessing at all that? If he had been, could that chapter stand more than 4,000 years of the most vicious criticism that any piece of literature or history has ever undergone? And what is the result? I shall let the great historian Rawlinson tell it. I quote from his *Origin of Nations*, p. 253: "But the Christian may with confidence defy his adversaries to point out any erroneous or even improbable statements in the entire 10th chapter of Genesis from its commencement to its close." Could there be a stronger endorsement?

To those of us who have accepted Christ as our Savior and Guide, there comes a stronger proof of the truth of God's Word and of his acceptance of us as his children than any

mentioned above; it is the witness of the Spirit. "Do you believe the Bible?" asked a learned skeptic of a plain blacksmith. "Yes, sir," was the reply. "Why do you believe it?" he asked. "I am acquainted with the Author," was the convincing answer.

With all this array of invincible evidence, what Christian is so faint hearted as to hesitate to give his unqualified assent to each and every statement of Genesis whether historical, scientific or religious? I do not expect to find any evidence in this world on any subject more convincing than that the Bible is the inspired word of God, preserved through the ages for us by the Almighty.

How precious is the book divine,
  By inspiration given;
Bright as a lamp its doctrines shine,
  To guide our steps to heaven.

This lamp, through all the tedious night
  Of life, shall guide our way,
Till we behold the clearer light
  Of an eternal day.

PART TWO

AN EXPOSITION OF THE BOOK OF GENESIS

CHAPTER I.

GENESIS, A VERY ANCIENT BOOK.

The book of Genesis tells about things more ancient than those found in any other book. I believe the writings that Moses doubtless had, from which he made up Genesis, are older than any other accounts that have come down to us from antiquity. It is nowhere said in Genesis that Moses wrote this book, but as the Pentateuch was originally one book and for more than a thousand years after Moses was called the "Book of Moses," of which Genesis was a part, we are bound to say that Moses compiled it. The names Genesis, Exodus, Leviticus, Numbers and Deuteronomy were placed over these five sections of the Pentateuch by the Septuagint translators about 1,150 years after Moses completed the Pentateuch. You will never find any reference in any book of the Old Testament to "Genesis," always to the "Book of Moses," which included that part of the Pentateuch which we now call Genesis. No other book in the Bible could have been written so long ago as Moses compiled Genesis, unless it be the book of Job. Many Bible students think Moses wrote Job during his forty years' stay in Midian; if so Job is older than Genesis, but the materials from which Genesis was composed are much older than anything in Job. If we compare Ex. 15, Deut. 32 and Psa. 90, phrases will be found to be identical with portions of the book of Job, which suggests that Moses had something to do with its composition.

I have, in Part I, quoted from ancient authorities and from Bible critics themselves to prove that the very earliest men that history tells us about knew how to write. I desire also to quote Prof. Keane, p. 276, where he tells us that the earliest historical men we know of at Nippur in Chaldea could write, and Prof. Clay, p. 155 says, "a regular post, or system of dispatching letters and packages, was in existence," in the days of Sargon I. This was while Noah yet lived and in the same land from which Abraham emigrated. I have therefore no hesitancy in saying that Noah and Abraham as well as Jacob and Joseph handed down to Moses written accounts of all the things narrated in the book of Genesis. They lived among the most enlightened men of the most cultured portion of the earth in their day and if others could write why not they?

I feel confident that the poem in the 4th chapter of Genesis was written by some member of Cain's race, possibly by Lamech or Naamah, before the Flood and, if not unearthed afterward, may have been carried through the ark along with other written matter by Noah, Shem or possibly Ham's wife who was likely Naamah (Gen. 4:22) and would be interested in preserving the literature of her people. Neither was that all the literature, educational and religious, I am led to believe, this woman carried over from Cain to Nimrod. Indeed, it is not unlikely that this poem was a part of the cuneiform Sumerian literature dug up at Sappara and elsewhere after the Deluge.

When God made Adam he pronounced his work very good, and I believe God's first man was the best physically and mentally that ever walked the earth. I do not believe God would have turned him out ignorant as a beast. How long he was in Eden, associated daily with Jehovah, we do not know but long enough to "dress and keep" the garden and to give

names to the animals, birds and trees. Jehovah thus taught him to talk, why not to write? The skeptic is ready to believe that any old Babylonian, centuries prior to Abraham, could write but he goes into hysterics if Bible students claim the same for Abraham, Noah and Adam.

Birds know how to sing from the first without having to learn. What if I should say that Adam was created knowing how to talk, write and read? If our scientists will tell me the name of the Designer who gave the bird that power to sing, I will name Him as the One who may likewise have endowed the first man. These scientists will please keep mum as to Adam until they answer as to the bird!

Jehovah himself, no doubt, gave Adam the information about Creation and the fitting up of the earth for man, found in the first chapter of Genesis, for no man who ever lived would have known the things in that chapter. The smartest scientist that lives today cannot write that much about the geology of the earth and not "get his foot in it" inside of twelve months.

Adam likely furnished the account about Eden and the fall of man as well as that about Cain. Methuselah could have furnished all other information of antediluvian times to Noah or to Shem; for Methuselah was contemporary with both Adam and Shem and the latter with Abraham. Shem and Abraham could have furnished all particulars about the Flood, the division of the earth, the Tower of Babel, the facts given in that wonderful 10th chapter of Genesis, the Call of Abraham, the settlement in Canaan; while Jacob, Levi and Amram could have furnished all else that is narrated in Moses' writings about Isaac, Jacob and the Children of Israel's sojourn in Egypt (See tables I and II).

That Moses had Genesis before him when he wrote the

next four books is certain for the latter books all presuppose the first book. That Moses was the author of the Pentateuch, and not some later writer, I have elsewhere made plain, but to make that proof impregnable I want to add this which unquestionably upsets the theory of the higher critics:

The Pentateuch was already in existence when the book of Joshua was written for the latter book refers to the Pentateuch (Josh. 1:7, 8). The Jebusites were still living in Jerusalem before the book of Joshua was completed (Josh. 15:63); but the Jubusites were driven out by David (2 Sam. 5:6). What does this conclusively prove? That the book of Joshua and at least a part of Judges (1:21) were written before David's time and that the last four books of the Pentateuch were written before Joshua, and that Genesis was written still more anciently. Then the entire Pentateuch was in existence long before David's time, but David lived more than 600 years before the time when the higher critics say the Pentateuch was completed. This, then, is a solar plexus from which the critics can not rise before the count of time. This is only one of a thousand things that overthrow the hypothesis of the higher critics.

Now, while Moses wrote the Pentateuch, a later writer, possibly either Joshua or Samuel or both of them, added a few things by way of explanation. The last chapter of Deuteronomy tells of Moses' death and other things, especially from the 8th verse on, that Moses could not have written. The higher critics point to one passage in Genesis that, they say, was written long after Moses, Gen. 36:31. What a trifling thing to make so much capital about even if Samuel or some other writer did insert this, but the strong probability is that, rightly translated, this verse merely says that the children of Israel had no king in contrast to the Edomites who had. To

quote this against the Mosaic authorship of Genesis shows how hard pressed the critics are for proof to uphold their theories.

Why Moses used the word God, in the first chapter of Genesis, the words Jehovah-God in the third and Jehovah in the fourth may not be fully understood by us, but most likely he is presenting God in the first chapter in his capacity as Creator, in the second and third chapters as both Creator and Redeemer and in the fourth chapter as primarily the Redeemer of his fallen race. But to say that the use of these names for the Deity shows that these several chapters were taken from separate sources (the E, J and JE writings) is a falsehood and only results in confusion when the critics try to divide up the books of the Pentateuch and Joshua on this basis.

The purpose God had in giving us Genesis was, no doubt, to let us know the origin of man, the fall and the redemption of man, as well as God's desire to have men live an upright life and to become like God through his revelation and through the redemption to come by faith in a promised Savior. Genesis also shows us, as possibly no other writings do, how God is interested in the life and character of every individual and how he enters into the every day affairs of life even to the minutest detail, and how he holds in his hand the destiny of every man as well as that of all nations.

We cannot certainly tell what language may have been used by the antediluvian patriarchs, but as men lived so much longer then than now there would have been a less tendency for a language to undergo changes. As Methuselah lived at the time of both Adam and Noah it is probable they all used the same language, and as Abraham was a full grown man before Shem died they both likely spoke a Semitic language as closely related at least as the Chaldee, Hebrew and Aramaic. So that probably the language in which Noah or Shem read

the account of Creation and wrote his account of the Flood did not materially differ from that used by Abraham. Not so the children of Ham, some of his race probably spoke the language of the antediluvian descendants of Cain or a mixture of that and the Semitic. Cain was early driven away from the children of Seth and Abel and Adam, and doubtless an entirely new language was the result. This was probably carried over into the post-diluvian period and became the Akkad or Sumerian of ancient Babylon, and the Hamitic language of Egypt shows much similarity. This theory that Ham's wife is responsible for the language of the Sumerians would account for the fact that the Hamites both in Babylon and Egypt outstripped the Semites in architecture, for in the antediluvian world the children of Cain were far ahead of the children of Seth, as the 4th chapter of Genesis plainly shows.

CHAPTER II.

THE "SIX DAYS" OF MOSES COMPARED WITH MODERN GEOLOGY.

We hear it constantly repeated that the geology of the first chapter of Genesis does not agree with that which real geology teaches.

One hundred years ago, we had no science of geology, as we have now—no division into two Archaeans, Proterozoic, Paleozoic, Mesozoic or Cenozoic eras. It was never dreamed, even, that one sort of plant life came first on earth, succeeded by trees, of one kind then another; or that small invertebate animals came first, then vertebrates, serpents, mammals, domestic animals and finally man. But Moses tells us about this, nearly 3,500 years before the most learned scientist had even thought of it. That one fact is truly remarkable. Moses lived in a day when absolutely nothing was known about the science of geology, and yet he writes an outline of that science! It was certainly revealed to him, or to Adam and handed down to Moses. If Moses guessed at it, there would have been but one chance out of 720 that he would get it right, for six events can be placed in 720 different positions by permutation. Why did Moses not place the creation of man first? That is what the Bible critics would have done, for how could the remainder of the work be properly completed without the critic to oversee the job! Adam or Moses was inspired of God to write the first chapter of Genesis, or he could not have had even a thought on a subject that science had not yet discovered.

The second verse, of the first chapter of Genesis, says, when first its author seems to see the earth, that it was dark and "waste, and void" of all life—uninhabited by plant, animal or

man. That exactly agrees with what geology tells us. After the first earth crust formed at the beginning of the *First Archaean Era*, it must have been a time of dense darkness, and the declaration, "and God said" began the "First Day" right at that point, and that day lasted until God accomplished His decree, namely, that the daily revolution of the earth on its axis should distinguish day from night.

But the mists and vapors were yet continuous from the surface of the oceans to the highest heavens; no dividing line between ocean and sky and cloud, as we see it. The 6th, 7th and 8th verses, of this first chapter of Genesis, tell us God separated the clouds, or vapors, from the earth, and that was God's "Second Day." That is precisely the next step that geology says took place. Geology also tells us that all this time the crust of the earth was too thin to hold itself above the waters, consequently there was no land, all ocean. This second day began at the opening of the *Second Archaean Era.*

Genesis 1:9 says, "Let the waters under the heavens be gathered together unto one place and let the dry land appear," precisely what took place, as geology tells us, about the time of the *Proterozoic Era*, and its beginning marks the opening of God's "Third Day." Even yet the waters were too hot for life to exist, but the land cooled much faster and plant life began in this period, as the presence of graphite and iron indicates. "And God said," each time uttered, denotes His decree and the day then ushered in, continued during the ages, perhaps sometimes being overlapped by succeeding days.

Although many other important things took place in God's fourth day, like the beginning of articulate and vertebrate animal life, mention only is made of the contact of the sun's rays with the earth and ocean. Up to this point, the beginning of the *Paleozoic Era*, the direct rays of the sun had never pen-

etrated the dense clouds. If man had been on earth then, he could not have beheld the sun, moon nor stars. The recent great geological work, in three volumes, by Chamberlin & Salisbury, as I elsewhere state, devotes many pages to the atmospheric changes of this period. This was an era in itself —the unveiling of the great light and life giving orbs of the heavens, by which man was to measure days, months and years. This was God's "Fourth Day." It fits the description precisely. Geikie, p. 68, says, "The heavy veil of clouds that had hitherto shrouded the world must have gradually become thinned and broken by the advancing coolness of the earth, permitting the sun to shine down more and more brightly." An American astronomer is quoted as saying:

"The book of Genesis seemed to contradict the nebular theory of creation in the statement that the earth was completed before the sun was made. Now we know that Genesis was correct, and so was the nebular hypothesis, for it required ages before the light of the sun burst upon the earth through lifting masses of gases and clouds. Prior to that time there was no sun so far as the earth was concerned. The case might be the same now with the planet Venus, which is entirely hidden by masses of clouds. If there be people on Venus they have never seen the sun."

The great and wonderful *Mesozoic Era* was God's "Fifth Day." Read the description in the 20th-23rd verses telling about the "swarms of living creatures," the great sea and land monsters, some flying through the air like birds. One almost imagines he is reading a description from some recent geological work on the animal life of the Mesozoic era! Why does not some critic charge Moses with stealing these verses of Genesis from Chamberlin & Salisbury's geology! LeConte, says, of these monsters of Gen. 1:21, "They were rulers in every

Cenozoic Era	Quaternary	2. HOLOCENE	man (*Neolithic*)
			.....FLOOD.....
God's 6th		1. PLEISTOCENE	man (*Paleolithic*)
			2. *Champlain*
DAY			1. *Glacial*
	Tertiary	3. PLIOCENE	*Eoliths*
		2. MIOCENE	*Ape-like animals*
		1. EOCENE	*Mammals, Eohippus, Prosimiae*

GREAT LIFE DESTRUCTION "AND GOD SAID"

Mesozoic Era	3. Cretaceous	REPTILES
God's 5th	2. Triassic	SERPENTS
DAY	1. Jurassic	MONSTERS

PERMIAN

LIFE DESTRUCTION (*Sun, moon, stars appear*) "AND GOD SAID"

Paleozoic Era	4. Carboniferous	COAL
God's 4th	3. Devonian	FISH
	2. Silurian	*Atmospheric Changes*
DAY	1. Cambrian, or Primordial	MOLLUSKS

GREAT EARTH CONVULSION "AND GOD SAID"

Proterozoic Era	BEGINNING OF PLANT LIFE INDICATED BY GRAPHITE, IRON
God's 3rd	CONTINENTS AND OCEANS FORMING
DAY	FIRST LAND APPEARS

EARTH CRUST THICKENS "AND GOD SAID"

2nd Archaean Era	NO LIFE
	THE MISTS BEGIN TO LIFT
God's Second	STRATIFIED ROCK
DAY	BOILING WATER EVERYWHERE

DAY DISTINGUISHED FROM NIGHT "AND GOD SAID"

1st Archaean Era	NO LIFE
God's First	WATER BEGINS TO LIE ON EARTH
	UNSTRATIFIED ROCK
DAY	*Intensely dark*

FIRST OPAQUE EARTH CRUST "AND GOD SAID"

Molten Interior

department of nature; rulers in the sea in place of whales and sharks, and rulers on land in place of beasts."

Then geology tells us that great changes swept away these monsters, and the Cenozoic era opened with animals of a more modern aspect. LeConte, p. 363, says, "In a geological sense, modern history commences here, modern types of animals and plants." That is exactly what the 24th and 25th verses of Genesis say, and that the *Cenozoic Era* is God's "Sixth Day" there is not the shadow of a doubt. Did Moses guess at all this?

Then comes the 26th verse: "And God said, let us make man." Wonderful! How can one who studies geology help but believe that Moses was inspired, if he wrote Genesis. I defy any man to take up a modern geology and, with its help, write so short an account as Moses did and so correct.

Turn back to Part I, and glance at the Geological Table, in Chapter XX, and see how well Moses describes these steps by which the eras and all life came about, just as geology teaches. Compare that geological table with the above Mosaic table and see how exactly they agree.

CHAPTER III.

PREPARATION FOR AND THE ADVENT OF MAN.

The first chapter of Genesis is usually referred to as telling about the Creation, but there is very little, indeed, in that entire chapter about Creation, except that of plant and animal life on the earth. The first verse correctly translated would read about this way: "First of all, God made the universe." That is, God is about to tell of his preparing the earth for man's occupancy and he presages it with the statement that before that, ages possibly, he had already made the sun, moon and stars as well as the earth. Then he proceeds to tell how he had the earth go through geologic changes, dissipating the dense vapors that surrounded it, elevating the land so that the waters would be gathered together into oceans and making the clouds to carry the rain over the land. Then he created plant life, and animal life, the minutest kinds first, followed by trees, great serpents, birds, beasts and finally man. Each great group came suddenly into life, whether by special creation or by some unknown law, no science has been able to tell us. This wonderful first chapter of Genesis tells us all this, describing the life stages as they appeared, just as geology began to find out more than 3,000 years after Moses had told us about it. Moses never guessed at what he wrote, for if he had he most certainly would have had man appear first of all life. How easily Moses could have spoiled his whole story if he had made a break like that. And that is just what any scientist, unaided by geology or inspiration, would have done.

Last of all came man in the evening of God's sixth geologic day. He made Adam first and how long he communed with God before Eve appeared we are not told. The woman was

made from the man and the manner of her making is only vaguely hinted at—partly because it is none of our business and possibly because we would not understand if God had gone farther into detail.

God placed this primeval pair in a garden in Eden. There is no doubt whatever about the location of Eden. Genesis says it was in the Euphrates valley in western Asia, and if Genesis had never said a word about it we should guess that to be the place, since ethnology, anthropology and language all point to that as the first home of the human race.

The critics tell us there are two accounts in Genesis of man's creation—one account in the first chapter and another and different account in the second chapter. This is not so. The second chapter merely takes up one of the things mentioned in the first chapter, the appearance of man, and elaborates on it.

The land of Eden was the lower part of the Euphrates valley, farther south, I think, than that valley extends now. The Persian Gulf and a part of the Indian Ocean constituted the lower Euphrates valley before the Flood, and Eden, and especially the Garden of Eden, were there and are under water now. When Cain was driven out from Eden he went hundreds of miles north to the land of Nod, the Nadu of the cuneiform inscriptions, and settled in what was afterward the land of Shinar.

The Septuagint version in some copies instead of garden uses the word Paradise and that exactly expresses it. Jesus said to the thief on the cross: "Today shalt thou be with me in Paradise." This is an intermediate place. It is not heaven, neither is it an earthly condition. It is the abode, we believe of good men and women who await the final resurrection. Eden was a country just as Spain is a country or Palestine is a country, but Paradise was a condition. I do not believe

Adam and Eve were, in all respects as we are, until after the fall. They had bodies, but they were semi-spiritual. I do not believe Paradise after the fall was ever visible to the human eye. I believe the tree of life, the tree of the knowledge of good and evil, the forbidden fruit, the serpent, the cherubim, the flaming sword, all represent conditions of life not altogether human. When man sinned, at once, in the twinkling of an eye, he lost the spiritual part, or sense, and he was thrust out of Paradise into the earthly condition. He knew nothing before that of the bodily desires, ailments, cares, labors or anxieties, for his "eyes had not been opened" to these things. So there is no use for us to try to explain the sin of the first parents more than that it was disobedience to God; no use trying to explain the tree of life, or any of these things any more than we should explain the tree of life mentioned in the book of Revelation. Paradise was on earth, among the trees and the animals in Eden and so it may be on earth yet, but these are semi-spiritual things not revealed to us any more than angelic life is revealed to us. Angels come and go, they may be continually around about us, but never seen by us unless God "opens our eyes." God can not tell us about angelic things because we are not able to understand, likewise God has told us all he can or all we need to know of the Paradise life of Adam and Eve.

It is not altogether improbable that even the bodies of Adam and Eve were changed in the fall and that in the resurrection of the just or in Paradise the lost form will be restored. That body may differ from the earthly animal body as the butterfly differs from the caterpillar. I believe in the resurrection of the body but Paul tells us that our bodies shall be changed. I believe we shall preserve our identity and know each other hereafter, but that does not preclude a

change of body. Dr. Lyman Abbott was once asked to explain the spirit body which I am saying our first parents may have lost. He replied:

"Can a caterpillar understand the life of the butterfly? Can a seed in the ground understand the life of the flower on the bush? Can a birdling in the egg understand the life of the bird on the wing? Can a babe in the cradle understand the life of the scholar in the study, or the soldier in the field, or the statesman in the council of the nation? As little can I comprehend now what my life shall be. Of a few things, however, I can be very sure. I can be very sure that life is growth and growth is change, and, therefore, the future life will be something different from the life upon the earth. I can be very sure that I cannot love unless there are persons to love and therefore sure that my loved ones upon earth will not be unknown to me and unloved by me in Heaven."

After the fall Adam and Eve were man and wife, they became the parents of children, they took up the burdens of human life; but they knew nothing of any of these things before the fall. They never saw Paradise after the fall any more than we can see it. Their power to see it or enjoy it was taken away. Paradise may be on this earth. Our departed friends may, with Adam and Eve, and Moses and Elias, be occupying Paradise all around us now but unknown to us for we have our eyes closed to it.

Adam may have been in Paradise many years before Eve was created and there together they may have wandered many, many years. But their life, as we count life, began when God drove them out of Paradise, and there is where I shall take up their history.

CHAPTER IV.

THE AWFUL EFFECTS OF SIN.

Adam and Eve stepped out of Paradise as perfect specimens of humanity as it is possible for us to conceive. They were fully equipped for life physically, mentally, morally, educationally, religiously. They had been to God's school in Eden and their knowledge and wisdom may have exceeded that of Solomon.

Genesis tells us how sin and Satan entered into man, not how or when Satan came to be "prince of this world." The Devil was on earth long before Adam was created. Even in remote geological ages we find one animal devouring another. The fall had nothing to do in originating the Devil nor was that the first time he undertook to overthrow the work of God.

Then the troubles that sin brings began to appear. Sons and daughters were born to our first parents. Trouble arose between two of Adam's sons because one was rebellious against God and the other sought to please God. We generally picture four persons on earth when Cain killed Abel: Adam, Eve, Cain and Abel. Not necessarily so. Adam may have been the father of many children long before that. Cain and Abel may have had children and grandchildren when murder first occurred. Indeed it is hinted that this event occurred nearly 130 years after Adam was driven from Paradise. Eve considered Seth, the next born son after the murder of Abel, to have been given in his stead and he became the second in the line of the "sons of God" following Adam, but "Cain went out from the presence of Jehovah" and likely took his entire tribe with him to the land of Nod (Nadu of the Babylonian inscriptions, says Boscawen) and started a new race—a godless, wicked race.

The brief account of Cain's people, given in the 4th and 6th chapters of Genesis, shows that they probably made great advancement in agriculture, cattle raising and in inventing musical instruments and implements of copper and iron. They were advanced in literature, wrote poetry and built cities. Where did Cain get his wife? Took her along with him—one of his many sisters, no doubt. There may have been hundreds of Cain's people when he went to Nod and long before the Flood they had grown into millions and may have gone into all the then habitable parts of the earth, Europe, Africa and possibly America.

Adam's race, as distinct from Cain's, may have given more attention to spiritual affairs and less to material and therefore made less advancement in the arts and architecture, but they too, doubtless spread abroad over the face of the earth, although the inducements to wander would be less than in the case of the descendants of Cain.

The intermarriage of these two races, "the sons of God" and the "sons of men," produced a race of men mighty in physique and mightier in wickedness, and they were called nephilim, or "wicked heroes." Thus these people degenerated in sin, and wickedness so increased that God, to show his hatred to sin, and to give man another chance, chose to destroy all but one family. While sin was rampant and deplorable we are not warranted in saying that Noah's family were the only righteous. There may have been others just as there were Shems, Melchizedeks and Hebers when Abraham was chosen to head a new race for God. But for reasons, satisfactory to Jehovah, he chose Noah's family and some others as good may have perished, as the good often are called upon to suffer with the wicked. Even Methuselah probably

lost his life in the Flood as the Bible says his life ended precisely at that time.

Some of the ancient monuments of man in Egypt and in the Euphrates valley may yet be shown to have been constructed by these antediluvians, but no proof is yet available to show that any of the architecture yet found there reaches back to that period. Here, though, is a hint to that class of Bible students who think they need more years than Genesis gives this side the Deluge for the antiquity of Egypt and Babylon. Here are more than 1,500 years; let students look to that period rather than attempt to stretch out time following the Deluge. The pyramids of Egypt, those giant structures, may have been built by those physical and mental antediluvian giants, but I do not believe so. But while we may have found none of the architecture left by the antediluvians, we do find the bones and stone implements of that day imbedded in the caves and the gravel deposits of Europe and elsewhere.

God had taught Adam and his posterity many notions of religion. They knew of a promised Savior and Eve so strongly believed it that she had hoped her first born son was the promised one to redeem her race from the awful effects of sin. They sacrificed animals on the altar as they would never have determined to do if Jehovah had not told them. They had been taught monogamy, without doubt, by Jehovah and the first hint we have of polygamy is well on toward Deluge time when Lamech took two wives. They paid tithes long before Moses' time, as God, no doubt, had told them to do.

Everything goes to show that these antediluvians did not start from savagery, rather they started high in civilization and godly knowledge and degenerated, religiously, morally, physically, until the great cataclysm at the end of the Ice Age came and carried them away.

CHAPTER V.

THE DELUGE WHICH CLOSED THE PALEOLITHIC AGE.

As I have sufficiently stated elsewhere, Noah's Flood is a historical as well as geological fact. Noah was told by Jehovah to build the ark and the dimensions were furnished him. We are not certain as to the length of the Hebrew cubit but the ark was probably 450 feet long, 75 feet wide and 45 feet, or three stories high, and had windows all around the top. Noah was commanded to take a pair of every kind of animals, such as he would need when he left the ark, and such food as his family and the animals and fowls would need.

Of clean beasts Noah took seven pairs, partially for sacrifice and for domestication after the Deluge. How long he was building the ark we do not know, as Gen. 6:3 simply means that God probably had Noah announce 120 years before the Flood that he would bring on such a disaster. All was ready and Noah entered the ark one week before the rains and sea torrents began to engulf the earth. It rained 40 days but the greater part of the waters came from the "breaking up of the great deep," a submergence of the land as any geology will fully explain. The waters grew higher and higher for 150 days then began to subside, and the ark was left aground, but Noah did not leave the ark until the 27th day of the second month in the 601st year of his age. He entered the ark on the 10th day but was shut in on the 17th day of the second month in his 600th year; he was therefore in the ark one year and ten days, or one year and seventeen days, counting the first week.

The purpose of the Deluge was to destroy man, not animal life. Noah would not know whether every man outside

the ark in the entire earth was destroyed or not, only as God might make it known to him, but God's revealed purpose in bringing on the Flood was all Noah needed to convince him that all mankind had perished save his family. But as to animal life and how completely the mountains were submerged Noah only speaks of what he saw—every vestige of land in the circle of his vision was covered and no land animal life there could possibly have survived. But I am convinced there is no purpose in Genesis to say that all wild animal life outside the ark perished. The proper translation of Gen. 9:10 proves this when it says that God established his covenant not only with the animals that came out of the ark but the wild animals also. (See Ramsey's translation of Genesis, p. 101). This being so, there would be no animals taken into the ark except such as God would save for his purpose and for the use of man. As to that other oft-repeated question—how did Noah get the animals into the ark?—how does a ranchman get his thousands of cattle, sheep, horses, goats and fowls housed for the winter? Beside, if God wanted any animals preserved that were not domesticated, they might be so terrorized by the tremblings of the earth, on the approach of the earthquakes, attending the earth subsidences, that they would gladly hide themselves in the ark, just as animals cower and hide when an earthquake is imminent now. One newspaper in describing the Japanese earthquake of Jan. 14, 1914, says, "animals and birds to the south of Satsuma were suffering from abnormal uneasiness for several days prior to the disturbance at Kagoshima."

The first thing Noah did on leaving the ark was to worship God by sacrifices, and Jehovah made a covenant with Noah and his posterity that no other such universal calamity should come upon man until the end of time. As a sign to man that

God would keep this covenant he placed the rainbow in the sky. We all know how the bow is formed and men conjecture that the same condition likely arose as often before the Flood as since, and so the opinion is that Noah had often seen the rainbow before this particular time but that now God named it to be a sign. I do not believe this. How long do you go sometimes without seeing a rainbow; a month, a year? If the conditions are sometimes now suspended one year or more, might they not have been entirely suspended before the Deluge and all very naturally because the atmospheric conditions might have been different before this great catastrophe? I think that was the first time Noah or any other one had ever seen the rainbow, but I shall not quarrel with the man who thinks otherwise.

It would seem from Gen. 1:29 compared with Gen. 9:4 that before the Flood man ate only vegetables but after that time animal life also was granted to him.

The ark rested in the highlands of Armenia north of the Euphrates valley. Like some other things narrated in Genesis, the tradition of all that part of Asia joins in saying that there is where the ark rested, the Babylonian tradition putting it but a little farther east. There, doubtless, in Armenia men began, a second time, to subdue the earth and no doubt for a few years they remained together, possibly all of Shem's people, except Elam, until the days of Peleg when God through Noah ordered the sons of Shem, Ham and Japheth to retire to sections set apart for them—Ham to Africa, Japheth to Europe and Shem to remain in Asia.

The three sons of Noah were married before they entered the ark but no children were born to them until after the Flood, Shem's son, Arphaxad, having been born two years after the Deluge. Who these wives of Shem, Ham and Japheth

were we are not told, but as the two races were intermarrying before the Flood it is not unlikely Noah's sons may have done likewise. In the case of Ham I am almost certain his wife was one of the Cain tribe, for the children of Ham have all the earmarks of Cain and you will observe that Mrs. "Naamah" Ham called her first son Canaan after her people. I suspect too, that the disgraceful episode mentioned in the latter part of chapter 9 grew out of the dislike Ham's wife had for Noah and his religion, if we had all the facts. I believe this trouble between Ham's family and Noah caused the former to emigrate at once to the old home of Naamah in Shinar, where later her grandson Nimrod became a great leader, hunter, warrior, and a rebel against God's decrees. At any rate the Hamites took up the sinful, ungodly practices of Cain and the entire tribe became idolaters and so soon was their polytheistic religion developed in old Babylonia that it must have been only a continuation and outgrowth of the religion of Ham's wife's people.

I used to wonder why the 4th chapter of Genesis gave one line of Cain's race reaching on down to Noah's time. Why is special mention made of Jabel's cattle raising, Jubal's musical accomplishments and Tubal-Cain's metal-craft if it was not to hint at their connection with the post-diluvian peoples, and especially does it point to the Aryans and their occupation? It is plain to me now: it was to bring out the connection between those races and Noah's post-diluvian people.

CHAPTER VI.

THAT WONDERFUL TENTH CHAPTER.

The 10th chapter of Genesis is the most ancient of all post-diluvian genealogies or lists of peoples. It goes as far back as anything ever found in Babylonia and is more ancient than anything concerning Egypt unless it be found that some ancient Egyptian or Babylonian monuments, tablets or hieroglyphics were the products of antediluvian races.

This tenth chapter was probably written by Noah or Shem, or possibly one like Abraham in consultation with Shem. If my reader will consult Gen. 10:19 he will see that Moses used here an older document for he would not have said "toward Sodom, Gomorrah, Admah and Zeboiim," cities long before his day destroyed. So neither Moses nor any later writer could have penned this history unless God rehearsed it all to such a one and this I do not believe, for God does not reveal what can be had in a natural way. Noah, if he wrote this, gave it as he knew the races at that time, probably in the time of Peleg's life when the earth was divided among the nations. Noah lived 350 years after the Flood, and Peleg died ten years before Noah. No doubt Noah's descendants, generally, except the children of Ham and the descendants of Japheth, remained near together in Armenia until they had grown into many thousands.

There went out an edict from God, likely through Noah, the head of the race and now a venerable patriarch (see Deut. 32:8; Gen. 10:25; Acts 17:26), dividing the nearby continents among the three sons of Noah, just as Joshua partitioned the Holy Land to the twelve tribes. This edict occurred probably some years before Noah's death and was in ac-

cordance with what God had said to Noah on leaving the ark, "multiply and replenish the earth." Ham was directed to emigrate with his people to Africa, but that family was already antagonistic to both God and Noah, growing possibly out of religious and race differences that I have already mentioned. Ham took his son Mizraim and emigrated to Egypt. There is no doubt whatever about this. Egypt is called the land of Ham, or Kem, which is Egyptian for Ham. But as I have said there was rebellion in the Ham family and two sons refused to obey this order to leave Asia. Canaan went to Palestine and northward along the coast. So we see that the Canaanites were interlopers. They never did have any right to Palestine and when they were driven out, nearly a thousand years later, by Israel, the rightful owners were merely coming into their own.

Before this edict dividing the earth, Nimrod, a descendant or son of Ham's son Cush, may have already become a noted leader and a great hunter of wild beasts. He was the Caesar or Napoleon of his day and he led a rebellion against God's order to emigrate to Africa. The name "Nimrod" means rebellion. His people had emigrated but not where God afterward ordered them to go. They went to the land of Shinar, the lower part of the Euphrates valley, later called Babylon, and there Nimrod sought to defy God by building the Tower of Babel as an impregnable fortress against ejectment, and God came down and confused their speech and, as Babylonian archaeology shows, caused the tower to be demolished by lightning. Then the children of Shem came in, overran the land of Shinar and later went up the Euphrates and built Nineveh and other cities.

I shall not attempt to follow the less important nations or peoples named in the 10th chapter—in fact some of them

merged into others and were lost after that time, but all that continued and can be traced turn out to be exactly as this 10th chapter relates. It is the most wonderful historical document in existence and it alone is enough to cause any one to accept Genesis as true to history. Of this chapter I have heretofore quoted the remarkable endorsement written by Canon Rawlinson.

I have said that Ham with a part of his descendants emigrated to Egypt. He carried there the same polytheistic ideas of religion that the other branch of his people carried to Shinar. So, too, the architecture of Egypt took on some of the same characteristics of that of Babylon. While the Babylonians were building the towers and ziggurats in the Euphrates valley the others were even outdoing them, building pyramids in the Nile valley. Both peoples worshipped the same chief sun-god Ra, and their language roots had many similarities. In their ancient inscriptions the Egyptians claim to be the descendants of Ham. Dawson, the archaeologist and historian, says the word Menes means "One who walked with Ham." This Menes is generally accounted the first ruler of Egypt, the Nimrod of that land. The vocabularies of the primitive Egyptians and Akkadians were similar and the systems of writing had many characters in common. As to Menes, I would as soon think his name was but an echo of the Nimrod of Shinar. If you notice Greece had her Minos; Assyria, a Ninus; Phrygia, a Manus; India, a Menu; Germany, a Mannus, and Egypt, a Menes, and they were all mythological. In all of these it was likely but a tradition pointing back to a great warrior at the old center from whence all these peoples came. It is most likely that all these mythological names point back to the Nimrod of the 11th chapter of Genesis.

The children of Japheth, no doubt, were given Europe and are the ancestors of the Greeks, Romans, Celts, Slavs, Teutons and the Europeans generally together with the Medes, Indo-Persians, Hindoos and others that lived along the borders of Asia or penetrated farther east in that continent. Japheth cut but little figure in the pre-Mosaic times but in modern times has been "enlarged" as was prophesied in the 9th chapter of Genesis, and the children of Japheth now can be said almost to rule the world, politically and religiously.

But the children of Shem are those in whom Genesis is chiefly interested because through Shem came God's written revelation and the Savior of the world, consequently our next chapter will trace this race from Noah through Shem to Abraham.

CHAPTER VII.

THE DESCENDANTS OF SHEM.

Those ancient peoples who descended from Shem are generally called Semites, and were the later Chaldeans, or Babylonians, Assyrians, Arameans, Arab and Hebrews. Then there were the Phoenecians and Amorites who need a word of explanation. Archaeology has proven that the 10th chapter of Genesis is correct in saying the Sidonians, Amorites, and other Canaanites, or Hamites, very soon after the Deluge, took possession of the coast from Sidon and Phoenecia to southern Palestine and even east and north of the Dead Sea. But these Hamites had scarcely settled in Phoenicia until the Semites drove them out and ever after held that land, so the later Phoenicians were mainly Semites. The Semites also at that time overrun Amurru, the table land directly east of Phoenicia, and drove out the Amorites, or possibly absorbed them. These Semites retained the name Amurru and were for centuries called Amorites, although they were not real Amorites. I think in Abraham's time many of these Semitic Amorites lived in Palestine and spoke a language akin to the Hebrew (Gen. 14:13). But later both before and after the Exodus, when the name Amorite is used it means the descendants of Ham, although they then may have been mixed with the Semites and spoke their language.

The Hebrews and Phoenicians were so friendly and used a language so much alike and their traditions are so persistent that the latter came from near the Persian Gulf, that I am almost led to believe they also were the children of Arphaxad as was Abraham, and therefore they were the "kindred" from among whom he was called. Likely about the time Terah left Ur, the Phoenicians did likewise and located on the Med-

iterranean coast. The *Enc. Bri.*, vol. 21, p. 450, says these two peoples were "from a common ancestor."

The Ethiopians in Arabia and in Abyssinia were not Negroes, but were Cushites, closely allied to the ancient Arabians. A queen of that people visited Solomon (1 Kings 10:1) and I think the same people are referred to in Num. 12:1 and Acts 8:27.

After the Deluge, Noah, no doubt, was the head of the Semites and lived in Armenia. Some Semites soon emigrated west, as I have stated above, into Phoenicia and Amurru, which latter place is sometimes called "the ancient home of the Semites." From Amurru and Armenia, possibly, some of these Semites went to Shinar, as I have already stated elsewhere, and over-ran the Sumerians, or Akkads, and mingling with them became the Babylonians, and later sent out of Babylon colonies that peopled Assyria. These Babylonians and Assyrians adopted the Akkad, or Sumerian system of writing and absorbed much of the ancient Sumerian polytheistic religion.

A little later than this, possibly Abraham's people came from Armenia where Shem, the head patriarch, was now upholding the pure religion of Jehovah. These emigrants settled at Ur of the Chaldees, Chaldea being but another name for Babylonia. I think Eber, or Heber, the great grandson of Shem, must have headed this emigration from Armenia to Ur for these people took the name of Hebrews from this man Heber. Here these Hebrews, while Heber yet lived, became to some degree idolators and God called Abraham out from among them to head a new race. Abraham took his father and his brother's son Lot and went as far as Padanaram. Later another brother, Nahor, emigrated from Ur to Padanaram, or Haran, probably to inherit a part of his father Terah's

property. But Abraham, his father having died, took his wife Sarah (their names until later being Abram and Sarai) and his nephew Lot and traveled to Canaan which land was now to become the inheritance of his descendants.

My theory is that Noah and Shem remained in Armenia as long as they lived and that Heber carried certain sacred records with him to Ur and from there Abraham carried them to Palestine and thus they became later the records that Moses used in writing the book of Genesis.

This period from the Deluge to the "Call of Abraham," covered 427 years and already there were many thousands of people in Babylonia, Egypt and adjacent territory in western Asia and Africa, and Hamitic adventurers and hunters may have penetrated to all parts of Europe, and to India and China, this period ending nearly 2000 B. C. to which date the history of no country in Europe or any part of Asia, east of Persia, reaches. These were prehistoric times in those outlying countries and the people were in the Neolithic stage, generally. There was no Neolithic period in Babylonia or in Egypt.

CHAPTER VIII.

FROM ABRAHAM'S CALL TO ISAAC'S DEATH.

I believe God has always preserved a people who have maintained the true religion. One such line was that from Adam through such as Noah to Abraham. During those years there were hundreds of other godly men in many lands whose names have never come down to us. God has preserved the record of the men in Genesis because through them came to us God's written revelation and the Redeemer of men. In the days of Abraham, and both before and after his time, God called other men as good, possibly better men than Abraham, to do things not recorded in the Bible or anywhere else.

While Abraham's call was first from Ur of the Chaldees, it is dated from the second call to leave Padanaram which was 1921 B. C. Abraham was now 75 years of age, and he already had much property and many servants. He went first to Shechem and then to Bethel where he worshipped God. From there he went to southern Palestine and soon a famine drove him to Egypt. Here he used deception as to Sarah being his wife. For this we do not commend Abraham and yet deception may many times be justified. For instance, a father might rightly save the life of his family by deception, causing the burglar or assassin to believe that the money was in the bank when in truth it was secreted in the house. Probably Abraham went to Egypt without consulting Jehovah, and one of the results was the bringing home with him Hagar who proved a source of great trouble afterward. The treatment Abraham received at the hand of Pharaoh makes us believe the Shepherd kings were already ruling in lower Egypt. This was possibly about 1920 B. C. and as these kings ruled

in Egypt until about 1600 B. C., when the 18th dynasty arose, "that knew not Joseph," their entire rule would have to be upwards of 300 years, but no historian has ever been able to figure out from Egyptian annals how long these Hyksos rulers had control in Egypt. Manetho according to Josephus, said they ruled 511 years and the guesses run from that down to 100 years, the time given by Breasted, the historian.

Abraham had another experience similar to that which took place in Egypt, this time with the king of Gerar, who I believe was a Semitic-Amorite. Soon after their return from Egypt, while they were at Bethel, where Abraham again worshipped God; Lot and Abraham, who had both grown wealthy, separated, the former pitching his tent toward Sodom.

Lot was a righteous man at heart, but he never succeeded in instilling much of his righteousness into any with whom he came in contact, even his own family. He was captured in the raid by the kings of the East and was rescued by Abraham, mentioned elsewhere. Later Lot lost all that he had in the destruction of Sodom, even his wife, who may not have been a Sodomite. He would have fared better, possibly, if he had lost his daughters at the same time. Lot left two sons, Moab and Ammon, who became fathers of nations east and north of the Dead Sea. We hear much of these peoples 450 years later when Moses led the children of Israel around these two nations about the end of the 40 year stay in the wilderness.

Because she was barren, Sarah, ten years after leaving Haran, gave her maid Hagar to Abraham for a wife and to her Ishmael was born when Abraham was 86 years old. About thirteen years later, when Abraham was 100 years old Isaac was born to Sarah and, shortly after this, trouble arose between Sarah and Hagar over Ishmael, and Abraham sent the latter two east to Arabia where, after getting an

Egyptian wife, Ishmael became a leader and the father of the Ishmaelites. The later Arabs are very likely the descendants chiefly of Ishmael. They claim to be and if that is not their origin, nobody can give it.

Abraham lived among a people who sacrificed their children to their gods, and Jehovah, to try Abraham's faith and to teach him to abhor child sacrifice, as the later teachings of Israel show, asked him if he would be as willing to give up his only son to Jehovah as the Canaanites were to give up their sons to their gods. Abraham believed God and as Isaac was a gift from Jehovah why could not Isaac be raised from the dead to carry out God's promise of a posterity as numerous as the stars of heaven? We do not know Isaac's age at this time. God stayed Abraham's hand and showed him a ram, caught in a thicket, for a sacrifice.

Sarah died at the age of 127 and for a burial place Abraham bought the cave of Machpelah, of a Hittite at Hebron. Sarah is the only woman whose age is given in the Bible. At Machpelah later Abraham was buried and so were Isaac, Rebecca, Jacob and Leah. That tomb has been held sacred from that time and today, what is claimed to be the same cave, is guarded constantly, surrounded by a city of 10,000 people.

About three years after the death of Sarah, Abraham sent his trusted servant, Eliezer, to Padanaram to take a wife from among his own people for Isaac, and he chose Rebecca who cheerfully made the journey to Canaan and became Isaac's wife when he was forty years of age.

Abraham had another wife named Keturah. From the fact that this marriage is spoken of after Sarah's death it is generally taken that it occurred afterward but that is scarcely likely. It is probable that Keturah's sons, mentioned in Genesis, chapter 25, may have been as old as Isaac or Ish-

mael. Some of these sons became the fathers of important races of people, all of whom settled in Arabia and later helped make the race of people known as Arabs. One of her sons was Midian, the progenitor of the people of that name with whom Moses lived forty years in the wilderness. Abraham died at the age of 175 and his life stands out as the greatest Biblical example of faith.

There is little to be said about the life of Isaac. He was a peaceful man, a true servant of God. His character is well demonstrated in his dealings with the king of Gerar over the wells that had been dug by Abraham and Isaac. The one thing that casts a stain on Isaac's life is the falsehood he told Abimelech, similar to Abraham's deception in the same country. This man Abimelech is called a Philistine, but I think this is because he lived in what was afterward the Philistine country. A transcriber, say in Samuel's time, to render this account geographically intelligible, calls it the Philistine country as we might, in speaking of New Amsterdam, call it New York when we meant that place long before it was called New York. I think the Philistines came into Palestine long after the days of Isaac.

The Philistines are, by some historians, said to have come from Cyprus. It is much more likely they were at first pure blood Egyptians of the province of Captos. After going into Canaan, as a garrison of soldiers, they drove out or slaughtered the Amorites and Avvim who lived there and, marrying the native women, took up their language and became a mixed race. They were in Canaan when the Israelites were fleeing (Ex. 13:17) from Egypt under Moses. By consulting the following scripture references you will see that the words in parentheses in Genesis 10:14 should come after the word Caphtorum, which is Captos (Gen. 10:14; Deut. 2:23;

Jer. 47:4; Amos 9:7). They were probably sent up to garrison the gateway to Canaan, the Gaza district, about the time, or just after, the Hyksos were driven out of Egypt and these Philistines gave the Israelites much trouble later. They do not seem to have been in Canaan before Jacob and his clan went into Egypt. Some historians think they were Phoenicians but I find no reason to say so.

Isaac was the father of twin sons, Esau and Jacob. Abraham lived to see these twins fifteen years old. At the time Jacob deceived his father into giving him the blessing, which was intended for Esau, Isaac was old and almost blind and yet he must have lived 43 years longer, on the usual assumption that Jacob was 77 when he went to Padanaram. It is possible Jacob was not nearly so old at that time as we generally count him to be. But very likely, Isaac was prematurely blind and this fact would make him seem the older, and the account merely wants to tell us that Isaac desired this matter settled because of the uncertainty of life, not that he was expecting to die for some years. No more is said concerning Rebecca after Jacob left for Padanaram and it is supposed she died during the time Jacob was gone, but Isaac lived many years after Jacob's return, in fact he died but nine years before Jacob and all his clan took up their abode in Egypt. Isaac's two sons buried him in the cave of Machpelah when he died at the age of 180 years.

CHAPTER IX.

THE EVENTFUL LIFE OF JACOB.

We find ourselves sometimes excusing the sins and mistakes of the patriarchs or we try to explain away their short-comings. Abraham was not a perfect man and Isaac might have lived a more useful life. Because Genesis records their misdeeds, along with the worthy things they did, we must not accuse God of having approved of the mean things these patriarchs did.

Jacob's life was full of troubles and crooked deeds, yet he served God and Jacob's life record is left us to show how God can take a crooked piece of willing timber and build it into and make it a part of God's eternal building.

The first recorded act of Jacob's life shows that he held in high esteem the hope of Israel. He craved God's birthright while his twin brother Esau cared nothing for it. We must distinguish between the blessing and the birthright, for Esau did (Gen. 27:36). The birthright seems to have carried with it especially the religious promises while the blessing vouchsafed preeminence in the affairs of state or clan. Rebecca knew that Jacob was to gain the preeminence for so it had been made known at the birth of her sons. She knew too that Jacob was fitted for such things while Esau was not. Her motive in planning to deceive Isaac may have been good but it was premature and unwise. Moses was sincere and probably justified in slaying the Egyptian who was about to kill the Israelite, but Moses made a mistake. Moses and Rebecca were both getting ahead of the Lord. It teaches us to wait until we know the will of God, and that we may do a good deed prematurely. We may blow up a saloon with dynamite but God would not have us do it that way. One of

the hardest things for a good man to learn is to wait until God is ready. Isaac wanted to give the blessing to Esau because it was lawful and because he loved the big hearted Esau for his kindly remembrances to his blind father. Of the impulses that prompted Rebecca and Isaac in taking the course each did in this matter, I should say that Rebecca's impulse was the more religious, Isaac's the wiser.

Esau married two Hittite wives when he was forty years of age. Jacob left Beersheba for Padanaram after that, so Jacob was then above forty, but how old was he? To get a start we must go to chapter 41:46 when Joseph was thirty, and compare this with Gen. 47:9 which was nine years later, when Jacob was 130 and Joseph 39. Therefore Jacob was 91 when Joseph was born, six years before they left Padanaram (Gen. 30:25; 31:41). Then Jacob was 91 minus 14 when he came to Padanaram, or 77 years of age. But the critics say that this throws us into two difficulties: First, as Jacob was in Padanaram seven years before he married Leah and Rachel it leaves but little over six years for the birth of Leah's seven children, if they were older than Joseph. Second, the oldest of Jacob's sons could not have been thirteen years old and Dinah not over six when the family reached Shechem (Gen. 34:25, 26), and Simeon and Levi slew the Shechemites and rescued Dinah. But we all read things into Bible narratives that are not there, especially do the higher critics do this intentionally so as to have something to fault.

Let us examine this period in Jacob's life and see what it does not say as well as what it does say. It says Jacob worked fourteen years for Laban in payment for the two wives, and that he later worked six years for a share of the flocks and herds. But it does not say but that at the end of the fourteen years Jacob and his family may have remained with Laban a

half dozen or a score of years as a part of the clan and afterward served six years for an agreed portion. Again, when Jacob returned to Canaan he acknowledged Esau to be the heir to the double portion of his father's property, and so Jacob was in Canaan about twenty-three years before Isaac's death. During most of that time he likely made his home at Shechem. The trouble with the Shechemites may have occurred any time during that twenty-three years after the return of Jacob to Canaan, and if Simeon and Levi were but ten and eleven years old when they reached Canaan, they may have been nearly or more than thirty when they rescued Dinah. It is also a mere assumption that all Leah's children were born the first seven years of her married life. Dinah may have been born about the end of the last six year period and Issachar and Zebulum but little earlier, and thus all three younger than Joseph. Because the Genesis writer tells about the birth of all Leah's children before he tells of Rachel's may not mean that all the former were born before Joseph's birth any more than because an historian should tell about all the governors of Ohio before he mentioned any of those of Indiana would prove all the latter to follow the completed Ohio list. In other words, there are no difficulties in this entire account only as we read them into the Scripture.

During Jacob's stay with his uncle Laban the latter took advantage of him and in turn Jacob used some well known natural laws to increase his flock at the expense of Laban. At the beginning of this six years every animal in the herds and flocks that had any color was placed in quarters some miles away under Laban's sons while Jacob had none but white ones. From the young of these he was to have the striped and spotted. At the end of the six years Jacob had the bulk of the

flocks and returned to Canaan a wealthy man with many servants as well as cattle, sheep, camels and asses.

When Jacob thought to flee from Padanaram, while Laban was on his other ranch shearing his sheep, the latter heard of Jacob's departure and pursued him and a week later overtook him half way to Canaan. Jehovah interceded for Jacob and the two clans patched up their difficulties and Laban returned home after they had convenanted together to be friends. It should be noted in this connection that the stone they set up was called one name by Jacob and another by Laban, showing that during the past nearly 200 years, since Nahor, Laban's grandfather, had come from Ur, his people had dropped their Hebrew and were now talking Aramaic and so while Jacob sojourned at Padanaram he would be somewhat a foreigner among them.

After Laban returned home, Jacob was faced by a more serious trial. He knew he had to meet his offended brother Esau. The latter had, during the past twenty or more years, established a station in the land of Seir and was dividing his time between that place and Isaac's clan. Rebecca, Esau's mother, evidently had made it so uncomfortable for Esau and his Canaanite and Ishmaelite wives that they could not remain with the Isaac clan, and it was yet unsettled whether Esau or Jacob should succeed to the head of the clan when Isaac would die. Jacob sent word to Esau that he was coming, but not to dispute Esau's right to inherit the double portion of Isaac's property. Jacob sent word to Esau acknowledging Esau to be the "lord" or ruler over Jacob in the clan. Jacob was constrained to seek help from Jehovah whom he met at Peniel and clung to him until assurances came that God would help. Jacob may have been a nominal worshipper of God from the time he saw the vision at Bethel and was fully converted

at Peniel or he may have been a child of God from Bethel times and here experienced a deeper consecration. He passed over the brook and divided his flock so some might escape if Esau should attack him. He arranged his wives and children in a manner to cause us to censure him, but if we knew all the circumstances it may have been done partly to favor the younger children in case of a conflict. Jacob succeeded in appeasing Esau's wrath by his promises and his gifts. Esau returned to his home and Jacob crossed the Jordan more than half way down toward the Dead sea and after a halt in tents, only for a rest, probably, he journeyed on to Shechem where he bought a parcel of ground, built an altar and likely made that place his headquarters for many years until his father's death.

When Esau left Jacob at Peniel it was understood that on Isaac's death the twin brothers were to join forces under Esau at Seir. Jacob understood better than this, but as he and his mother had already done too much in trying to help God take care of this matter, therefore Jacob was willing to wait. The three families were friendly though separated, Esau in Seir, Jacob at Shechem and Isaac at Beersheba, or possibly at Hebron. Jacob no doubt often visited his aged father for we find Rebecca's nurse Deborah helping care for Jacob's children and dying while with Jacob's family. While living at Shechem we find Jacob moving about in his tent, first at Bethel, then near Bethlehem, where Rachel died, and even as far down as Hebron where he was when Joseph was sent up in the Shechem neighborhood to see how things were coming on at home.

When Jacob arrived in Canaan from Padanaram he had eleven sons and one daughter. It is generally thought Benjamin was born soon after coming into Canaan. I do not think

so. If he was born the year they reached Canaan he was but six years younger than Joseph. But he seems to have been a mere lad when, with his brothers, he met Joseph in Egypt on their second trip for corn. But Joseph was then thirty-nine years of age. Was Benjamin thirty-three? I think not. I think Benjamin was expected in the family before Joseph was sold but was born shortly afterward. The loss of Joseph probably caused Rachel's death and prompted her on her death-bed to name the new born son Benoni which means trouble. There are but two or three things that militate against this late date for Benjamin's birth:

First, Joseph saw eleven stars in his dream. But Joseph did not make this vision, it was God and there may have been other things in it that Joseph did not understand.

Second, Joseph's brothers told Jacob that Joseph asked them if they did not have another brother, but I think they were misstating the facts a little, as the first mention of Benjamin to Joseph (Gen. 42:13) was the telling by them to him that they had such a younger brother at home.

Third, that Benjamin was already father of several sons when he went to Egypt as a part of the 70 who went down there, and therefore must have been born very soon after Jacob's coming into Canaan as that was but about thirty-three years prior to their going into Egypt. But I reply that this list of 70 who went into Egypt was not made up till several years after going to Egypt and it is not meant that each of this 70 went into Egypt but that, as heads of families, or prominent officials, they were in Egypt as a result of Jacob's going there.

Some time between Jacob's coming into Canaan and Isaac's death, about twenty-three years, Esau and Jacob came to an understanding that Esau was to take the double portion and re-

tire permanently (Gen. 36:6) to Seir while Jacob was to be head of the Hebrew clan and remain in Canaan. Then Jacob took up his residence at Hebron (possibly Beersheba), after the death of Isaac.

It is not certain when Leah died; if after they all went to Egypt, her body was brought up to Canaan for burial (Genesis 49:31), but she was probably dead before the removal to Egypt.

Jacob was 130 years of age when he met Pharaoh and, after living in Goshen seventeen years, died at the age of 147. His life was full of troubles, trials and disappointments. He had to flee like a fugitive to keep his brother from killing him, leaving his home and all that was dear to him. He likely never saw his mother again. His uncle deceived and ill-treated him and he was compelled to flee a second time. On his way back he was pursued by his father-in-law and his infuriated brother and taxed his resources to escape a serious conflict. His sons and daughter proved very unworthy. Their wrong doing disturbed him again and again. His beloved wife was early taken away from him and the son on whom his chief hopes depended was reported killed by wild beasts. A famine brought on still greater troubles and he finally died, a stranger in a strange land, with the assurance that his descendants would be slaves for a period in Egypt.

And yet with all his crookedness Jacob is one of the greatest characters of Genesis. Amidst all his faults and failures he trusted God who never for a moment forsook him. This latter fact is a great encouragement for all those who, like Jacob, meet the hard places in life.

CHAPTER X.

JOSEPH AND HIS BRETHREN.

One of the things that go far in convincing us that Genesis is no ordinary oriental book, is the fact that it does not make heroes out of its most noted men, nor do its most useful and perfect characters become gods, as do those depicted in the ancient mythology or history of other countries. This is another reason why sensible men cannot accept the theory that Genesis is copied from Babylonian myths. Neither can it be drawn from the Genesis stories that the Hebrew idea of monotheism is a development from polytheism; just the opposite, polytheism degenerated from a former monotheism. Genesis does not present us a single perfect human character. Joseph came nearest unless it be Enoch of whom too little is said to form an opinion.

Joseph inherited the beauty of his mother, the religious fervor of his father, the gentleness of his grandfather Isaac and the faith of his great ancestor Abraham. He had the good traits of all of them but none of their faults. He was loving, obedient, trustworthy, sagacious, industrious, hopeful. He had none of the deceitfulness of his father nor the degeneracy or untrustworthiness of his brothers. Joseph is about the cleanest character portrayed in the Old Testament. He was born in Padanaram when his father was 91, and he came with the family to Canaan at the age of six years, and eleven years later was sold or stolen into Egypt. He was a slave several years and because he refused to betray his Egyptian master, who had great confidence in him, he was thrown into prison where he remained considerably more than two years. After being a slave and a prisoner thirteen years, by reason of his interpretation of dreams for the baker and the butler, he was

taken out of prison to explain the dreams of Pharaoh. Then at the age of thirty, he was made second ruler of all Egypt in order to gather and store the wheat and other grains during the seven years of plenty. After the seven plenteous years and two of the famine years were past, Jacob in Canaan, also suffering from famine, was constrained to send ten of his sons to Egypt for wheat. As Jacob had always considered Rachel the wife of his choice and had intended making her son Joseph his heir (1 Chron. 5:2), until Jacob thought him dead, therefore Benjamin, only a boy, possibly twenty-two years old, had taken Joseph's place in the affections of his father and was retained at home for fear some evil might befall him. It seemed that Jacob always distrusted his older sons and doubtless had some misgivings as to their story of Joseph's disappearance; but more about this elsewhere.

On their second visit to Egypt for wheat, Benjamin being along, Joseph made himself known to them and made arrangements for bringing his father, together with the entire clan and all their live stock, to Egypt, to remain, at least during the remainder of the famine years. Through Joseph, Pharaoh assigned the land of Goshen, or Rameses, to be their dwelling place. Jacob sent Judah, now his most trusted son at home, ahead to confer with Joseph and have everything in readiness for the family and flocks when they would arrive. Joseph went out to meet his aged father whom he had not seen for twenty-two years, and the joy of that meeting has never been described in words.

This going of the children of Jacob into Egypt was just 215 years after the call of Abraham and exactly 215 years before their Exodus from Egypt, Joseph was now thirty-nine years of age and as he lived to be 110, and without doubt retained his standing with the Pharaohs, he was in a position to

see that his people in Goshen were royally treated. We are quite sure also that the Shepherd kings were now reigning in that part of Egypt and as they were Asiatics, like the Hebrews, this would be an additional reason for the prosperity of the Hebrews.

Joseph understood, as Jacob did, that God had revealed to Abraham, years before this, how the Israelites were to be enslaved in Egypt and afterwards returned to Canaan, so he requested that his body be embalmed and carried with them to Canaan. This was done and he was buried in the ground that Jacob had purchased from the Shechemites, that place being within the boundaries of the tribe of Ephraim, Joseph's son.

There are some things connected with the story of Joseph's life I desire to comment upon:

When Jacob sent Joseph from the vale of Hebron, where Jacob was temporarily camping, to their home at Shechem to see how the boys were coming on with the flocks, Joseph had to go on north to Dothan to find them. They saw him coming and, as they were jealous of him, it was suggested that they put him to death. Reuben, the eldest, and the one whom Jacob might therefore hold most responsible, suggested putting him in a dry cistern, his intention being to release him. But as they were eating their meal they saw, in the distance, some Ishmaelites coming and Judah proposed that it would be better to sell Joseph to them rather than kill him. The usual explanation of occurrences following this is that this band of traders, Midianites and Ishmaelites commingled, came on up and that while Reuben was absent the other brothers sold Joseph to the Ishmaelites, the Midianites drawing him out of the cistern and later, called Medanites, selling him, on reaching Egypt, to Potiphar; that Reuben returned to the pit and was surprised that Joseph was gone. The brothers, Reuben included, then

fixed up a story about Joseph being slain by a wild beast and showed Joseph's long sleeved coat that had been dipped in goat's blood as a proof of the truth of their story.

I doubt whether this is what Genesis wants to tell us. May not this be a better explanation? After they had placed Joseph in the pit and while they all, Reuben included, were some distance away eating their meal and waiting for the Ishmaelites to approach, there came that way some Midianites who discovered Joseph, drew him out and sold him to the Ishmaelites who carried him to Egypt, the word "Medanites" (Gen. 37:36) to be translated merchantmen, as it is by some translators. This would explain why Reuben joined with the others in fabricating the story told his father for he could not explain his intention to release him, having helped put him in the pit. It is never after this time hinted that the brothers knew he had been carred away captive. They always spoke of him as being dead (Gen. 44:20). Joseph told the butler he was stolen away from his people and though he said to his brothers that they sold him that may have meant only that they were primarily the cause of his being sold. This version of the story is much more natural, but I scarcely expect it to be generally received in place of the long accepted explanation.

Joseph has been censured for being so gruff to his brothers, but as he later shows that he did not harbor the least resentment against them, his conduct calls for some comment. When Joseph knew his brothers at home they were bad men. He had informed his father of their misdeeds and he knew they were wicked enough to kill him or sell him when he was but an innocent helpless boy. Had they grown more wicked since? Had they mistreated his aged father and, if Joseph knew he had a little brother, or that one was expected, had they also slain him? Joseph wanted to bring his father's entire family

to Egypt, but he must know first the sort of men his brethren had grown into. Did he want them in Egypt? He must therefore test them. Were they honest? Were they truthful? Were they lying about having a younger brother living? So he tested them; he put their money in the sacks to see what they would do with it. He held Simeon until they returned with Benjamin as a proof of their truthfulness. When they returned with the money and with Benjamin he was satisfied on these points, but would they play fair with little Benjamin if difficulties overtook the boy? He tested them again. Benjamin was found with Joseph's cup in his sack and Joseph said that he would make him a slave and that the rest of them might return home. This was the supreme test of their loyalty to that aged father, who was pacing the floor at home and passing many sleepless nights waiting the outcome of this second awful trip to Egypt. Now stepped forward Judah who had, during these years, developed into a noble man, after a youth of sin. Let the lad return to his father and keep me a slave, said Judah. He could not bear to again pierce the heart of his aged father. Joseph was satisfied. He drove out the Egyptians and, weeping on the necks of all his brothers, kissed them and made himself known to them.

In all the realms of literature there is nothing grander than this speech of Judah and Joseph's reply and the lovely attitude Joseph assumed toward those that had wronged him. In this he was certainly a type of Him who came 1,700 years later, yonder in Bethlehem of Judea.

CHAPTER XI.

THE SOJOURN IN EGYPT.

The children of Israel were in Egypt 215 years. They were in actual bondage but a small part of that time. Joseph lived seventy-one years after the Israelites went into Egypt and they were treated royally during all that time, and for some years longer until a king arose "who knew not Joseph." When was that? I think it was when the native Egyptians overthrew the Hyksos, or Shepherd kings, generally believed to be about 1600 B. C. If so, and if Ussher is correct in saying the Exodus was 1491 B. C., then the oppression only lasted between those dates, or a little more than 100 years.

It is wonderful how God times his deliverances. Moses was born eighty years before the Exodus. This would place his birth 1571 B. C. I should not be surprised to have it proven, some day, that Moses, the deliverer, was born the very year that Tahutmes I began the oppression, and God appointed the latter and his daughter to rear, educate and train the deliverer of these enslaved people! There are some things that point to this. Aaron was born three years before Moses. We hear of no attempt to slay him, so the new edict by the new king was after the birth of Aaron and before the birth of Moses.

Of the sixty-four years between Joseph's death and Moses' birth we know nothing, but as the Hebrews were under the friendly Shepherd kings, they no doubt multiplied greatly and were prosperous. Some of Joseph's brothers outlived him, one at least, Levi, who died at the age of 137. He could not, by the usual interpretation, have been born more than three years before Joseph, so he must have been living about

twenty-four years after Joseph died. Levi's son Kohath lived 133 years and his son, Amram, who was Moses' father, lived 137 years, but no doubt died before the Exodus. God told Abraham that his descendants should go into bondage during four generations which were Levi, Kohath, Amram and Moses, as well as many other four family generations like this one.

Is it possible for seventy persons to grow into nearly three million in 215 years? Yes, the like has happened many, many times. The English colonies in America grew from a few settlers in 1607 to more than three million in the succeeding 215 years. But you say the American colonies absorbed thousands of immigrants. Certainly, so did Israel. Jacob had possibly scores of slaves and servants when he left Padanaram (Gen. 30:43) and to these he joined possibly hundreds of his share of his father Isaac's clan. Jacob's sons all married wives doubtless outside his clan and I have no doubt but that accretions were coming to the Israelites all the while they were in Goshen. So long as they came as converts to the Hebrew religion and became assimilated into the nation, that was all that was required. The same took place after the Exodus, for example the Kenites (Judges 1:16). Instead of seventy persons going into Egypt there may have been hundreds, not all descendants of Jacob, but cemented together into one common people under the patriarch Jacob. Indeed, the seventy, so often mentioned as going into Egypt went only in the sense of being the representatives of divisions, these representatives coming into Egypt from the "loins of Jacob" either before or after his going to Egypt. Reuben probably had but two sons before going to Egypt (Gen. 42:37) but two others are counted (Gen. 46:9). Hezron and Hamul (Gen. 46:12) could not have been born

before the going into Egypt. Benjamin's ten sons could not have been born in Canaan as he himself was but a lad on leaving Canaan. So there is no doubt but this list of seventy was made up, showing certain heads of divisions, about the time of Jacob's death or even later, and those unborn when Jacob came into Egypt were in Jacob's loins just as Levi is said (Heb. 7:9-10) to have paid tithes in Abraham.

While more than seventy, including servants and slaves, went into Egypt, it is possible a mistranslation of the word "thousands" (first chapter of Numbers) has led us to think more Israelites went through the wilderness than actually did go, but I explain this elsewhere.

In this connection I desire to call attention to the apparent discrepancy between Genesis 46:27, where the number going into Egypt is seventy, while Acts 7:14 gives it as seventy-five. This is an additional proof that the Genesis list was made up by Jacob or Joseph, but afterward sons were born to Ephraim and Manasseh, who had been adopted by Jacob as his sons, and they, no doubt, demanded to be recognized as heads of families. In Numbers, 26th chapter, these grandsons of Joseph are named and also in I Chron., 7th chapter. This increased the number to seventy-five and is so given in the Septuagint translation of Exodus 1:5 as seventy-five, and it may have been the same in all ancient copies of Exodus.

God planned to have the Israelites located in Goshen for 215 years that, thus surrounded and hemmed in, they might grow into one homogeneous nation, believing in one God and growing strong enough to stand up in the face of opposition in the promised land when they should be led into it. The native Egyptians who hated Israel would not mingle much with them nor did Israel at all assimilate with or become Egyptians while residing there. Then, too, the friendly Shepherd kings

protected them against enemies, and later they had the same protection from their masters in slavery, while God with invisible hand was all the time shaping their destiny.

A good many hold the idea that Israel was in Egypt 430 years. I do not believe the Scriptures carry out that idea. There is a passage or two that by themselves might be so construed but not necessarily so, while there are others that absolutely preclude the idea that they were there 430 years. To begin with, the genealogical line from Levi to Moses makes it absolutely impossible that there could have been 430 years, unless you throw this chronological list away entirely (see table No. 2). The first mention of the bondage period is Gen. 15:13, which doubtless means that Abraham's race should be without a country for 400 years, a round number, and actually about 400 years from that time. Acts 7:6 speaks of the sojourn or wanderings without a home for the same round number 400, while Gal. 3:17 definitely states that this 430 years began with the promise made to Abraham. The only other passage is Ex. 12:40 which is sometimes translated, "The sojourn of the children of Israel who dwelt in Egypt was 430 years," and is so translated in the King James Version, and the Septuagint makes it still plainer that Ex. 12:40 means 430 years from Abraham's call to the Exodus, and likewise is the ancient Samaritan Pentateuch.

Anstey, the best authority in England, a fine Hebrew scholar, p. 128, says, "The Hebrew of Ex. 12:40 is accurately rendered in the Authorized Version (St. James). It is not accurately rendered in the Revised Version," and on the next page he says, "The exact rendering of the Hebrew gives 215 years for the sojourn in Egypt and cannot possibly be made to give anything else."

CHAPTER XII.

EGYPTIAN DATES AND THE BONDAGE PERIOD.

Every reader of Genesis and Exodus has had his troubles with the chronology of Egypt, as it relates to the time the Israelites sojourned there, and that of the Exodus as well. There is now evidence in abundance to prove that Israel was in Egypt and passed out through the wilderness. Inscriptions have been found, that very probably refer to Jacob himself as well as to Joseph and Moses, while there is no dispute at all now as to the names of places where the Israelites resided and built for the Egyptians such store cities as Rameses and Pithom. Inscriptions also have been found about the corn famine of Joseph's time and pictures of the Israelite brick makers being driven to their work by task masters, and even the bricks, some with straw and some without, have been unearthed.

But who were the Pharaohs of the bondage period and at what date was Israel in Egypt? Can we arrive at anything definite as to these things?

Ussher gives 1491 B. C. as the date of the Exodus. Add 215 years to this and we have 1706 B. C. as about the date when Jacob and his clan took possession of the land of Goshen. Everything shows us that the Israelites were royally treated the first part of this 215 years and enslaved the later part. Why? Because the Egyptian dynasties had changed. A concensus of Egyptian history tells us that the Hyksos, an Asiatic people, ruled in lower Egypt several hundred years and were driven out by the native Egyptians about 1600 B. C. The new dynasty was the 18th and its first Pharaoh was Ahmes.

In Part I, I gave the Pharaohs of the 18th dynasty, from its

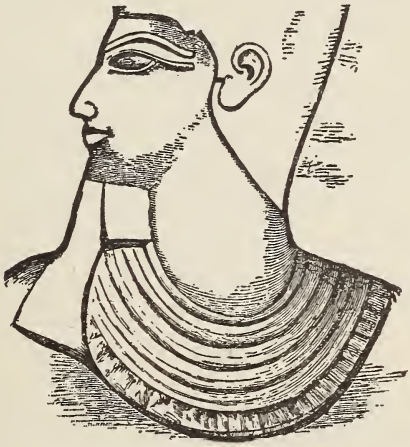
beginning until Amenhotep IV began his reign. I also proved that we must add forty-four years to each date, as given by Petrie in that table, to make these dates more nearly accurate. The same list as corrected is as follows:

Ahmes began to reign	1631 B. C.
Amenhotep I began to reign	1606 B. C.
Tahutmes I began to reign	1585 B. C.
Tahutmes II began to reign	1560 B. C.
Tahutmes III began to reign	1525 B. C.
Amenhotep II began to reign	1493 B. C.
Tahutmes IV began to reign	1467 B. C.
Amenhotep III began to reign	1458 B. C.
Amenhotep IV began to reign	1427 B. C.

This list is interesting because these Pharaohs lived at the times when Moses and Joshua lived, and we shall see that some of these figured prominently in those ancient Bible times.

Moses was born eighty years before the Exodus, in the year 1571 B. C. By glancing at the table we see that Tahutmes I was reigning at that time. History tells us he had a daughter Hatshepsut, or Hatasu, who was twenty-six years old when her father died (Petrie vol. 2, p. 54). She was, therefore, fifteen years old when Moses was born and was very likely the "daughter of Pharaoh" (Ex. 2:5) who came down to the river to bathe and found Moses in the basket. She grew into the most brilliant woman that Egypt ever produced. No wonder her adopted son, Moses, "was learned in all the wisdom of the Egyptians." This woman had a brother Tahutmes II, who was heir to the throne, but he was a weakling, and so his father had Hatshepsut, who was older, to marry this heir-apparent. Thus she became the real ruler, and she outlived him.

Her step-son Tahutmes III, was the next Pharaoh, but he was only a boy and Hatshepsut continued to rule until he became a man, and it is probable that he put her to death to



HATSHEPSUT

get rid of her. Then it was that Moses fled to the land of Midian. He had two reasons for fleeing: because his foster mother was dead, and her enemy on the throne, and because of his killing the Egyptian. (Ex. 2:14,15).

Tahutmes III was a great man and it was he who oppressed the Israelites so severely. It was from his reign we have the picture of the Israelites making bricks under task masters. He died in 1493, two years before the Exodus (Ex. 2:23) and this cleared the way for Moses to return, which he probably did the next year, the ten plagues occupying almost a whole year until the Exodus in 1491 B. C. Ancient bricks have been found near Cairo bearing the name of Tahutmes III. Anderson, p. 60, says, "A wall painting at Thebes shows

captives making bricks, who are assumed by some writers to be Jewish by their features, but the date is 150 years before the time of Rameses II." That statement places this picture precisely right to make Tahutmes the oppressor. I reproduce the picture here.

ISRAELITES MAKING BRICKS FOR TAHUTMES III

The bricks were discovered by Naville. They were sun-dried, and some were mixed with straw and some were not. Naville regards some strawless bricks he found as those made by the Israelites when Pharaoh said, "I will not give you straw."

Tahutmes III was succeeded in 1493 by Amenhotep II, who reigned twenty-six years, and therefore he was the Pharaoh of the Exodus.

I have very many good historians, and some not so good, on my side in placing these occurrences in the reigns of these monarchs. Josephus says Amenhotep II was the Pharaoh of the Exodus. Prof. Clay, one of the most learned archaeologists of our day, on p. 271, says, "Tahutmes III in every respect fulfills the requirements of the character of the oppressor."

Hoskins, the great traveler and author, on p. 83 of his

From Nile to Nebo, says, "Tahutmes I was king of Egypt when Moses was born" and on the same page, "This king had a daughter named Hatshepsut, one of the truly remarkable women of all time," and "The events of Moses' early life and this Hatshepsut fit together most remarkably." This author says, "Tahutmes III hated her so that he erased her name from all the monuments" and "Her partisans doubtless all fled," at her death. This is when Moses fled to Midian. This author also says the Exodus took place in the reign of Amenhotep II, and even old Manetho says the "lepers were expelled" in the reign of this king. By lepers he means Israel. Therefore Amenhotep II was the Pharaoh whose horsemen pursued Israel into the Red Sea and perished. The Pharaohs of the 18th dynasty generally had their capital at Thebes, but the monuments give Amenhotep II the title of "Ruler of Heliopolis" which city was near Goshen.

Forty years after the Exodus, in 1451, Joshua crossed over the Jordan and began the conquest of Canaan. A glance at the table shows that Amenhotep III was the Pharaoh at that time, and it was to him some of those Amarna letters were written from Jerusalem, telling him that the Hebrews were beginning to overrun the land (Breasted, p. 263; *Enc. Bri.*, vol. IX, p. 84). These Hebrews were still conquering Palestine after Amenhotep IV took the throne, but he never was able to send help to the Canaanites.

To ask the names of the Hyksos kings who ruled before the 18th dynasty came in is to ask what you are not likely to get. When the native Egyptians overthrew the Hyksos they destroyed every record of that despised race, that they could get their hands on, and we do not know yet who the Hyksos were. Some think they were Phoenicians, Hittites, Tartars or Arabians. They may not have been any of these. They

established their capital on the very northern border of Egypt at Avaris near the land of Goshen. They were Asiatics and were called Hyksos, or Shepherd kings. Here and there have been found the names of a few of these rulers: Apophis, Khian, Khenzer, etc. But who the Pharaoh was when Abraham or Joseph went to Egypt is seemingly past finding out, although Joseph's Pharaoh is said to have been Apophis.

I do not want to be understood as saying that the date of the 18th dynasty, 1631 B. C., is an established Egyptian date, for I do not believe there is any certain Egyptian date back of 1000 B. C., certainly none back of the Amarna period.

The recent discovery of the ruins of Pithom and Rameses (Ex. 1:11) by Naville, with the inscription that they were built during the reign of Rameses II, who reigned much later than 1491 B. C., has caused the tongues of the critics to wag afresh, and some historians now put the date of the Exodus as late as 1300 B. C. But there is not a shadow of a doubt but that this late date is wrong and that these two store cities, Rameses and Pithom, were built in the 15th century, but rebuilt and renamed by Rameses, as it is also known that this king was in the habit of even chiseling off the names of former builders of monuments and having his own name inscribed. The late date is entirely upset also by the Tel el-Amarna letters which show the Hebrews to have reached Canaan long before Rameses rebuilt these cities.

CHAPTER XIII.

ESAU AND HIS DESCENDANTS.

The 36th chapter of Genesis is the least interesting chapter in the entire book of Genesis to us, but not so to the ancient Israelites. For one thousand years the children of Esau were intimately associated with Israel. Both Jacob and Esau were descendants of Abraham, and Esau, the father of the Edomites, was one of the most important personages of his day.

This 36th chapter concerning Esau has given the critics occasion to say some mean things about Genesis. Wellhausen, one of the most noted of the higher critics, in speaking of the differing names of Esau's wives, says, "this is the worst contradiction in all Genesis." They tell us also that the entire chapter is a jumble of unnecessary repetitions and contradictions. We may never be able to understand the tribal divisions in this chapter nor the varying names for the same person, but the writer of this chapter understood it all or he would have written it in a different manner. Whoever wrote the book of Genesis was an exceedingly smart man to know all the history he did of countries, peoples, animals and plants. If the author of Genesis lived a thousand years after Moses he would have to be a thousand times smarter and better read than Moses, for he was so far removed from the scene. If either Moses or a late redactor wrote Genesis, he was too smart to make such a blunder as to get his names of Esau's wives confused. He understood it whether we do or not.

A thousand years from now in reading a chapter in French history the same criticism might be made, that in some places the ruler is called Emperor, Napoleon or Bonaparte, and his wife might be Josephine or Maria. A chapter on English

history might credit the success of the battle of Waterloo to the Duke or to Wellington and on some other page the same deed of valor credited to Wellesley. To those who know all the facts, there are no contradictions; so it is with this chapter concerning Esau.

Esau had two Canaanite wives. In one place one of them is said to be a Hiveite, and in another place a Hittite. Her father may have been a Hiveite living among the Hittites, so he would belong to both. One wife is the daughter of Beri in one place and Anah in another place. The Hebrew used the words daughter, son, etc., more loosely than we do so that one of these may have been father and the other grandfather, or these may have been Hebrew, Hittite or Hiveite names for the same man. Again, the wives themselves are not always called by the same names. The reason for that might have been as plain in that day as Jack, John or Ivan is to us. Esau was a Hebrew, his wives were Hittites and they afterward became Seirites. Their names would have to be different in all these languages. The only wonder is that they knew their own names. The man who will throw Genesis away because he gets mixed on Esau's wives will also burn down the apothecary shop because they hand him out sodium chloride when he asks for table salt.

When Esau was forty years of age he married two Canaanite women and later an Ishmaelite. Esau's mother hated these wives of Esau, therefore he went over east of the Dead Sea and established a home, and doubtless divided his time between Seir and Canaan. His children were born while he was thus attached to both clans but not necessarily in Canaan. He considered Canaan his home, or "place to vote," we would say. After Isaac's death Esau went to stay at his eastern home among the Horites which word means cave dwellers.

These Horites were Canaanites and dwelt in Mount Seir and were also called Seirites. Deuteronomy 2:12, 22 tells us that Esau overcame these Seirites and dominated their country, and as Esau's other name was Edom, it was not long until the country was called Edom and was so known for a thousand years and more.

Now this 36th chapter gives several lists of Esau's people, why? First comes Esau's family before he joined the Seirites. Another list is that of the Seirites or Horites before they joined with Esau. Still another list is a later one of the two peoples united and still another of certain rulers or petty kings. The real meaning of the Edomite word "Alluph" in the original, is unknown. It is translated "duke" in the King James version and "chief" in the Revised version.

We meet with these children of Edom in the Wilderness and almost unceasingly from that time on down through Jewish history until the time of Christ when the Herods, who were Edomites, ruled in Galilee and Perea. They were an exceedingly interesting people to the Children of Israel, and to have left this chapter out of Genesis would have been as great a blunder on Moses' part, as it would be for us to omit all mention of the Mexicans. This chapter about Esau is not of much concern to us, except it gives the critics something to growl about.

CHAPTER XIV.

THE BATTLE GROUND AND VICTORY.

The 14th chapter of Genesis is the scene, not only of the first battle narrated in scripture, but of one of the first battles of the skeptics against the genuineness of Bible history.

Here is an account of four strange-named kings from the far East, coming more than a thousand miles to fight against some petty kings in the valley adjacent to the Dead Sea. The skeptics said it was all nonsense; there were no such kings, that Abraham and Lot were fictitious characters to begin with and that no such raid likely ever had taken place. It was so far back, nearly 2,000 years before Christ; skeptics said there was not a real name in the entire list, and that it was not history at all. But, behold, about the time the last skeptic had cast a stone at this chapter and the higher critics had condemned it as unhistorical, some archaeologists, digging into the ruins of an ancient city in the Euphrates valley, came across the names of these kings of the East. The critics had also pointed to an apparent disagreement between the first verse and the fifth because Amraphel is put foremost in one and Chedorlaomer in the other. This is all very plain now. Archaeology shows Amraphel to be the big man among these kings, but as yet he is serving the king of Elam. Later he conquers all that region and holds sway to the Mediterranean under the name of Hammurabi, probably at the time Abraham made note of this event.

E. J. Banks, the archaeologist, p. 54, says, "The four kings were not mythical characters of a mythical alliance; they were real kings who fought real wars, and the biblical chapter, telling us of this, is real history."

Thus this entire chapter becomes historical. Every man

who had, before this archaeological discovery, criticized this chapter should have been manly enough to say that Abraham, Lot and Melchizedek were now proven historical characters, since the most improbable names of all, the kings from one thousand miles away, had been proven real characters. It has recently been proven, too, that Amraphel, or Hammurabi, lived at the precise date given by Ussher for Abraham.

It is highly probable that at the time of this battle, between the four eastern kings and the five kings of the vale of Siddim, there was no southern extension to the Dead sea as there is now. The entire sea possibly now fills a basin formed at that time, the Jordan formerly losing itself in the sandy desert or emptying into the Gulf of Akabah. Later when the cities of this plain were destroyed by an earthquake and oil and gas explosion (Gen. 19:25) the ground sank down forming the present bed of the Dead, or Salt Sea, as it is called in the 3rd verse. The surface of the Dead Sea is lower than that of any other body of water on the earth, it being 1,300 feet below sea level. The geological formation there shows that it is subject to earthquakes and there even now exude, from fissures in the ground and from the bottom of the sea, great masses of bitumen.

Dr. Manning's *Palestine Illustrated*, p. 59, says, "At some remote period beyond the range of history or tradition, the Jordan seems to have flowed onward over what is now the elevated valley of Arabah into the Red Sea."

This 14th chapter of Genesis tells of that mysterious priest-king Melchizedek who came out to meet Abraham as he returned from rescuing Lot. He was king of Salem, no doubt, Uru Salem of the Tel el-Amarna letters, the Jerusalem of David's time and later. This man Melchizedek was a worshipper of the true God and Abraham looked upon him as a

great and good man and in recognition of his priestly character gave tithes to him. The Amarna tablet letters also throw light on the words, "without father, without mother" (Heb. 7:3). They show that there was a peculiar line of kings reigning at Salem, appointed by the king of Egypt, possibly because of their priestly character, but it was not a hereditary line. One of these kings in speaking of himself, on these tablets, says: "It was not my father and it was not my mother who established me in this position." This simple inscription probably explains the mystery connected with this ancient personage, and that otherwise he was only an aged Amorite (Semite) patriarch, just as Abraham was a Hebrew patriarch. That he had originally come from Armenia by way of Amurru is shown by the title for Deity, El Elyon, which title Abraham also recognized as Amorite for Jehovah. Three other Amorite chieftains beside Melchizedek, are Aner, Eshcol and Mamre, mentioned in this chapter. The ancient Jewish tradition was that Melchizedek was Shem, who was still living. I see no reason to believe that, yet I have no doubt but that Melchizedek had come from Armenia, where Shem lived, long before Abraham came to Palestine, and that he may have been named a priest by Shem, or even by Noah, and was therefore recognized by Abraham as a greater character than himself. The king of Egypt likely in deference to the priestly character of this man and his successors had made them kings of Salem and the kingly line thereafter for many years was bestowed because of this priestly office and not by reason of birth.

This chapter also mentions those ancient inhabitants of the region east and north of the Dead Sea, the Rephaim: the Zuzim, the Emim and Horites. Who were these people? They were the most ancient inhabitants of this region after the

Flood. They were Hamitic descendants of Canaan (Gen. 10:15). They had settled all along the Palestine coast and northward in defiance of God's order that they settle in Africa. Later the Semitic-Amorites drove them south into the mountains where many of them lived in caves. After this Esau's people defeated the Horites (Deut. 2:12); the Moabites drove out the Emim (Deut. 2:10), and the Ammonites conquered the Zuzim (Deut. 2:20).

These four kings, from the far East, first overran these ancient Hamites before attacking the more civilized tribes in the vale of Siddim. These Sodomites were likely a mixed Semite-Amorite people. When the Israelites, 450 years later under Joshua, came into Canaan they found the Canaanites, also called Amorites. They were still, I think, a mixed Semite-Hamite people but the word Amorite then meant "descendant of Ham" while in Abraham's time the same word meant "descendant of Shem." This I explain more fully elsewhere.

The way this wonderful 14th chapter of Genesis has triumphed over the skeptics and critics, of hundreds of years standing, is another of the things which establish our faith in Genesis as not only true to history but inspired of God and preserved down the ages for us. The critics have been driven from every position they ever occupied against the truthfulness of this chapter. It is the hardest chapter in all Genesis for them to divide up on their E, J, JE theories. In fact it will not divide at all, and many critics admit they do not know what to do next with this chapter, in order to discredit it.

CHAPTER XV.

DIFFICULTIES TO BE EXPECTED.

It is natural that we should run across difficulties in such an ancient book as Genesis. We do in every other book we pick up. It is remarkable there are so few difficulties in Genesis. Some things that seem to us contradictory may have been perfectly plain to those who lived in Bible lands and near to the time when these things occurred.

An illustration of today will help make this clear. The published biography, of a certain man, stated on one page that he was born in Morgan County, Ohio, and never moved from the county, and that he died near where he was born. On another page it is told how this man lived twenty years in Noble County and later moved into Morgan County. Suppose these things had been stated of Jacob, how the critics would have pointed to this very great error. But it was all true. After this man had lived in Morgan County a few years a new county, Noble, was formed and he found himself in Noble county without having moved at all, and later he moved out of this new county back into Morgan. We ought to be as reasonable in regard to statements of a historical or geographical nature in Genesis as we are toward other books.

The materials entering into Genesis were written in several dialects, possibly, at different times and by different men, from the time of Moses back to Adam, several thousand years. Cities, peoples and nations had come and gone. After Moses' time when, in the days of the judges or the kings, scribes were writing new copies, they no doubt often substituted a newer name for a more ancient one, so as to make the reading intelligible. Let me give a few possible instances: In the 14th

Chapter of Genesis Abraham pursued the invaders as far as "Dan," but the critics say there was no Dan until many years later. If so, a scribe in Samuel's time may have put in the newer name instead of the ancient one that had gone entirely out of use. If I were reprinting a book, gotten out in the earliest American colonial days, that used "New Amsterdam," the ancient name for New York, I should likely substitute the latter name, because it makes the meaning clearer. It was perfectly right and proper for Bible scribes to do the same. In that same 14th chapter of Genesis "the country of the Amalekites" is referred to, but the critics say that Amalek, from whom the Amalekites took their name, was not yet born (Gen. 36:12). Abraham, or whoever wrote the original account of this raid, used some other name for this Amalekite country, but in Samuel's time these ancient people were entirely gone and he, or some scribe before or after him, did what anybody might or should have done, put in the name then in use. So as to customs and usages among the people—they conformed to that day and may therefore often be misinterpreted by us. Such things as these are pointed to by critics and skeptics as mistakes. They are not errors any more than it was an error when a certain historian wrote of an explorer, that he traveled up the coast as far as Hartford, when there was no such city at that place for a hundred years after that explorer visited the region. The Bible certainly deserves as fair treatment in these matters as is accorded to profane history.

CHAPTER XVI.

WHAT SHALL OUR DECISION BE AS TO THE BIBLE?

I started out, at the opening of this book, with the assertion that God, who created the heavens and the earth, and so wonderfully fitted up the earth for man's habitation, would be negligent of his duty to his created intelligent human beings, placed here on earth, if he had not given them a written revelation. I then pointed out that there is but one book in the entire world that stands out preeminently as this looked for revelation, and that book is the Bible.

I said that if the Bible is not God's revelation, we have none. We are left in the dark. But God would not leave us so. Therefore the presumption is that the Bible is God's revelation. I said that if any man declares that this venerable book is not God's Word, it devolves upon him to show that it is not, and it also devolves upon him to find another revelation more fitting to be from God; for it is unthinkable that God would not give us a revelation. Skeptics have never attempted to point us to a revelation more likely than the Bible to be from God. Their utter failure to even attempt to find a substitute for the Bible is of itself almost an admission that it is the Creator's announcement to men. I also said that while these skeptics know better than to attempt to find God's revelation, other than the Bible, they do attack the Bible and attempt to show that it is not from God, and their main attacks are aimed at the book of Genesis because that is the citadel, the stronghold. If Genesis be overthrown the prestige of the Bible is gone.

I called attention in my first words, in this book, to the lines of atheistic attacks upon the book of Genesis. They say

Genesis is not true historically; that it disagrees with true science; that its chronology does not give sufficient time for the known historical period of man, as shown by Egyptian and Babylonian history; that about 6,000 years is entirely too short to account for prehistoric man's development from savagery; that evolution overthrows the Genesis account of man's origin; that such exaggerated accounts as Genesis gives of Creation, Eden, length of life, the Flood, Tower of Babel and the destruction of Sodom, are unbelievable, and that Moses could not have composed Genesis, but that much later writers wrote it and passed it off as from Moses.

I have taken these things up, one by one, and have given in every instance such undeniable and impregnable facts that there is no ground left for these atheists and critics to stand upon. I have shown that real profane history does not reach back to the Flood, to say nothing of Creation; that Egyptian and Babylonian history back of 1000 B. C. is unreliable, and that back of 2000 B. C. it can not even be guessed at from the monuments and inscriptions. I have shown that wherever an Egyptian or Babylonian date is established it always agrees with the Bible. I have shown conclusively that prehistoric man cannot be traced beyond 4000 B. C. and that the first men were not a lower type of humanity than the men of today, and therefore did not need time to develop. I have absolutely and conclusively shown that there is no evidence to show that man developed from the monkey tribe by gradual evolution. I have demonstrated that, in recent geological times, life and vegetation have presented peculiar phenomena and that the greater age to which man lived prior to the Flood was not therefore unusual. I have proven that the Deluge exactly agrees with what geology tells us and that this cataclysm, together with the Babel incident, are now well known histor-

ical events. I have also called attention to the fact that we accept many historical, scientific and physiological truths or hypotheses much more wonderful than any of the so called exaggerations of Genesis, and I have shown the absurdity of claiming that anybody later than Moses wrote Genesis or any material of the Pentateuch.

Should not all this strengthen and establish the faith of all God's people, as to the authenticity and reliability of Genesis, and thus confirm their faith in the entire Bible? What excuse can sensible and genuine searchers after God have for rejecting the Bible, as God's revelation to man, or why look farther in search of such a revelation? What else in this life rests on a surer foundation than the Bible? If now after all this array of facts, going to establish the Bible as God's revelation, you still refuse to receive it or obey it, what is there in this life you can accept?

I stood at evening by the smithy door,
To hear the anvil ring the vesper chime,
And looking down I saw, upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all the hammers so?"
"Just one," he answered, "and the reason why,
The anvil wears the hammers out, you'd know?"

The anvil of God's everlasting Word,
For ages skeptic blows have beat upon;
Old Nimrod sparks were seen, Voltaire noise heard—
The Anvil is unworn, the hammers gone!

Apprentice blows of ignorance, forsooth,
Make blunder sounds and blinding sparks death-whirled;
The Master holds and turns the iron, His Truth,
Love, shapes it as He wills to bless the world.

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